

# ARCHÆOLOGICAL SURVEY OF MYSORE



ANNUAL REPORT 1939

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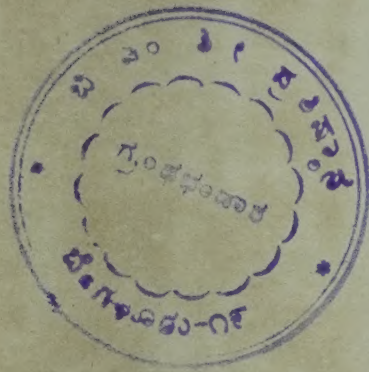
A.S.M

1939









*With the best compliments of :—*

DR. M. H. KRISHNA, M.A., D.LIT. (LOND.),

*Director of Archæological Researches in Mysore,*

*Mysore.*

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University of Mysore

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# ANNUAL REPORT

OF THE

# MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1939



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Archaeology, Mysore

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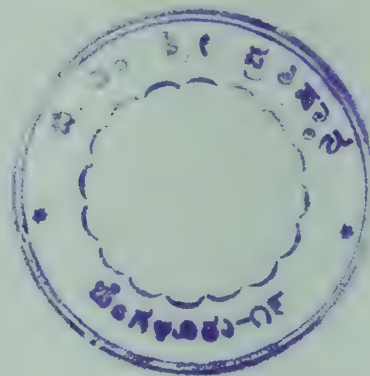
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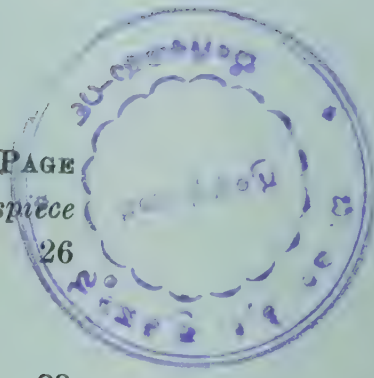




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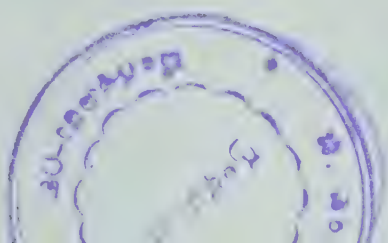






NEMINATHA, SANTINATHA BASTI, KAMBADAHALLI (p. 48).

*Mysore Archæological Survey.*]





# ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR 1938-39.

## PART I—ADMINISTRATIVE.

**Staff.** Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued to be Director of Archæology in addition to his professorial duties at the University.

Mr. R. Rama Rao, B.A., Assistant to the Director of Archæology, went on privilege leave for one month from 24th November to 23rd December 1938, and Mr. L. Narasimhachar, M.A., was in charge of the Assistant's current duties. Mr. M. C. Tirumalachar, Photographer and Engraver, retired from service with effect from the forenoon of 2nd June 1939, after serving the department with ability and devotion for a period of twenty-three years.

**Tours.** The Director toured in the taluks of Seringapatam, Nañjangūd, Nāgamaṅgala, Turuvekere, Tiptūr, Hāssan, Chennarāyapaṭṇa, Kṛishṇarājapeṭ, Hoḷe-Narsipūr, Sakleśpūr, Kōlār and Chikka-ballāpur for the purpose of collecting inscriptions and information about architecture and also for inspecting the monuments for conservation purposes. The Assistant to the Director toured in parts of Chitaldrug, Hāssan and Mysore Districts for collecting and copying inscriptions. The Pandits toured in parts of the Dāvanagere taluk for collecting and copying inscriptions.

**Exploration.** Among the ancient sites and monuments studied were those at Toṇṇūr, Nañjangūd, Nāgamaṅgala, Bellūr, Vighnasante, Agrahāra Belguli, Diṇḍagūr, Chennarāyapaṭṇa, Aghalaya, Ānekere, Grāma, Śravaṇabelagoḷa, Jinanāthapura, Santebāchalli, Kambadahalli, Biṇḍiganavale, Hirisāve, Kṛishṇarājapeṭ, Sindhaghatṭa, Hoḷe-Narsipūr, Sakleśpūr, Tumbadēvanahalli, Mañjarābād, Kōlār and Raṅgasthala. These monuments belong to several periods ranging from the Gaṅga to the Vijayanagar times. The Noḷamba monuments at Noṇavinakere and the Jain temples at Kambadahalli call for special remark as they are very ancient and architecturally interesting. The Pañchakūṭabasti at Kambadahalli is particularly important, since it reminds us of features met with in the temples at Narasamaṅgala, Nandi, Mahābalipuram and elsewhere. The bulbous dome of one of the towers anticipates that of the 'Taj' by at least seven centuries. The tour in the Dāvanagere taluk has



revealed a different, though minor, type of architectural buildings in Mysore, which are of the late Chālukya period and yet different from the usual Chālukyan style. Most of them are peculiar to this area which, in ancient times, was ruled by a line of Nolamba Pallavas, sometimes independently, and at other times, subject to the overlordship of the Gaṅgas, Chōlas or Chālukyas. These notes now appear in part III of this Report.

With the co-operation of the Department of Public Works and the Bēlūr and Halebīd Temples' Renovation Committee, the renovation work was continued at the temples in Bēlūr and Halebīd.

#### **Conservation.**

Estimates for repairs to the temples at Tonṇūr, Hole-Narsipūr, Mallēśvara, Raṅgasthala, Chitaldrug, Nuggihalli, Heragu, Bhadrāvati and other places were scrutinised and countersigned. In the case of several monuments like those at Ālagoḍu, Gaṅgavāra, Ānavatti, etc., suggestions were made in regard to their conservation. In connection with the tour notes of the Dewan in respect of the Mysore, Hāssan and Kōlār districts during November 1938, periodical reports were submitted on the progress of conservation work. Consolidated copies of the Director's conservation notes on the monuments inspected during the official year were sent to Government, the Muzrai Commissioner in Mysore, and the Chief Engineer in Mysore, while portions of the notes pertaining to the several districts were also sent to the respective Deputy Commissioners for information and necessary action. The notes are now printed in Part II of this Report.

The total number of inscriptions collected and copied during the year is more than a hundred. These are of varied interest. The majority of the inscriptions have been, as usual, edited by Mr. R. Rama Rao, Assistant to the Director, under

#### **Epigraphy.**

the Director's guidance and with the help of the Pandits. Among the copper plate records, an important find is a grant issued by the Western Chālukya king Vikramāditya I in the year 670 A. D. Of the stone inscriptions several are important. A Hoysala inscription was discovered in the Śrīkaṇṭhēśvara temple at Nañjangūd. It is, however, yet to be read since it has to be removed from behind a dvārapāla image. A large Hoysala-Ballāla inscription, in duplicate, discovered on the slabs of the two sluices of the tank at Chennarāyapaṭṇa, is interesting. It gives the information that the place was at that time called Koḷatūr and that the tank was built by queen Śāntale or Sātavve, wife of Daṇḍanāyaka Māchiah, who named it Śāntisamudra after herself. On the western walls of the navaraṅga of the Narasimha temple at Grāma were discovered two long inscriptions, one of which is composed in literary Sanskrit and the other in Kannaḍa. They are being studied. The inscriptions refer to a certain Achalaprakāśa-svāmi who is said therein to have been a great sage and scholar. Another lithic record at Tumbadēvanahalli, Saklēśpur taluk, refers to a minor branch of the later Kadamba



dynasty which appears to have ruled parts of the Malnād independently for some time. Some other inscriptions discovered previously in the neighbourhood, as for instance, the inscription at Hāle-Bēlūr, mention the glory of the monuments which this Kadamba dynasty built. It is unfortunate that the complete building definitely assignable to the dynasty has yet been met with, though a few small structures belonging to the period have been noticed at Malali.

A note on the Gaṅga coins in the possession of the department was prepared and is published in this Annual Report.

#### **Numismatics.**

An interesting paper manuscript discovered at Bēlūr and studied during the year is entitled 'Vēlāpuri Kēśava Māhātmya.' Though it appears to be not very important from the historical point of view, there are still certain facts which are interesting. For instance, it mentions king Viṣṇuvardhana of the Hoysala dynasty in association with a certain monk called Akhaṇḍa-yati.

#### **Manuscripts.**

It is happy to record that Prince Jayachamaraja Wadiyar, B.A., who is greatly interested in Archæology, was pleased to visit the office on the 24th and 25th of January 1939. On this occasion he not only acquainted himself in detail with the activities of the department, but also examined the antiquities exhibited in the Museum. About twenty coins and some antiquities from Halebīḍ were acquired for the Museum during the year.

#### **Museum.**

Over eighty new books have been added to the Library. (*Vide* Appendices.)

#### **Library.**

The Annual Report of the Department for 1937 was published and that for 1938 was sent to the press. Guide Books for Halebīḍ and Talkāḍ and a revised edition of the Guide to Seringapatam were also published. The proofs of the Mysore Supplement to the Epigraphia Carnatica were corrected and sent to the press.

#### **Publications.**

The receipts and expenditure of the department under budget heads amounted to Rs. 15,587-9-3 and Rs. 15,587-9-3 respectively. (*Vide* Appendices.) A sum of Rs. 360-7-0 was realised by the sale of the departmental publications and photographs during the year.

#### **Finances.**

The success of the department's work was rendered possible by the sincere co-operation of the office staff.



## PART II—CONSERVATION OF MONUMENTS.

### MYSORE DISTRICT.

#### SERINGAPATAM TALUK.

##### Tonnur.

#### KAILĀSĒŚVARA TEMPLE—(III CLASS ANCIENT MONUMENT).

The temple is not architecturally of much importance. But it is a very old one dating from the middle of the 12th century. The tower is badly damaged and needs to be completely removed. Some portions of the outer walls on the south and north have also come down. But the stones, some of which bear inscriptions also, are all in the compound. It should be possible to restore them to their places and strengthen the building which is intact inside, without disturbing its ancient character. The inscriptions make it a building of considerable interest to the Archæological Department which cannot therefore permit the dismantling of any part of the building and the reconstruction of the whole or any part elsewhere. The villagers are willing to subscribe a sum of Rs. 250 for the repairs of the temple. An estimate may be prepared for restoring the fallen portions of the outer wall to the proper places, for covering the damaged brick roof once again with concrete, for the removal of the vimāna and for similar sundry repairs. This may be possible with about a thousand rupees. The temple is a necessity for the Śiva worshippers of the place. There is a Pārvatī temple on the right, the image of which is said to have been removed long ago by unknown persons to an unknown place.

#### KRISHṆA TEMPLE—(III CLASS).

The fallen outer prākāra wall and other portions require to be rebuilt. This should be done as far as possible making use of the old large heavy slabs so as to keep up the character of the old wall. Where this is not possible, size stones may be used. The roof requires complete reconstruction. The heavy parapets on the prākāra walls may be removed.

#### LAKSHMĪ-NĀRĀYAṆA TEMPLE—(III CLASS).

The outer walls of the main shrine of Lakshmī-Nārāyaṇa are getting to be out of plumb. They need to be examined immediately. If their condition is bad, buttress walls or granite buttresses may be given, care being taken not to cover up any sculpture or inscription. The removal of the brick tower may be considered if such a course is necessary for saving the stone structure.



The prākāra walls both in the outer prākāra and outside the temple have come down in many places exposing the brick filling. If it is possible, the old stone slabs may be restored to their places and the walls rebuilt and cement-pointed particularly on the top where water-proofing is necessary. Otherwise size-stone construction may be adopted.

The whole building is very leaky, the roof being badly damaged. It has to be re-made with cement concrete.

The flooring needs levelling, patching up and pointing with cement in various places.

The Garuḍa-gamba which is out of plumb needs to be examined.

A host of bats inhabit the temple and are hunted by cobras at night. The inner parts of the temple may be made bat-proof by the use of wire netting.

The temple, though not very artistic or ornate, is a historical and ancient one. It is an ancient monument which deserves to be kept in repair as a sample of the Dravidian-Hoysala type of architecture. Many of the ugly earthen and brick structures and images may be removed. The kitchen, particularly, needs much attention.

#### DARGA OF SAYYAD SALAR MASUD SAHIB—(III CLASS).

Some of the pillars, especially on the south-east, sank some time ago, since the terrace was damaged. This has now been rectified and further sinking has stopped. But a similar danger has arisen on the west where the wall supporting the terrace is out of plumb. It has to be removed and reconstructed, for, in the safety of the terrace lies the safety of the Darga. The two corner pillars on the west of the terrace have disappeared. They can easily be restored. The steps leading to the terrace may be reset and cement-pointed. The maṇṭapas near the Darga may also be restored to better form for the use of pilgrims.

#### Melkote.

The Kalyāṇi gate on either side has a wall, about  $4\frac{1}{2}$  feet high, of size stones. The order in the Dewan's tour notes is that this should be removed and a railing introduced. Large meshed expanded metal railing with paint may be put in. The maṇṭapa may be paved with slabs.

The plant just above the eaves on the west face of the maṇṭapa may be removed.

The cornice is intact and the beams are strong. Replastering may give the required fitness. Removal may not be necessary. The entrance maṇṭapa also may be plastered and touched up.

The vāhanas cannot be placed on the platform since the latter is a passage leading to the Garuḍa shrine. The vāhanas are usually kept inside the temple and this is the safest and most satisfactory arrangement. The flooring slabs may be

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reset and cement-pointed. The concrete platform flooring may be repaired. The side aṅkaṇas may be protected by expanded metal railings and the central opening may be provided with a folding or collapsable gate of full width. The Garuḍa shrine may be cement-pointed and an outlet provided for the abhishēka water. The leaky roof may be repaired.

## NANJANGUD TALUK.

### Nanjangud.

#### ŚRĪKANṬHĒŚVARA TEMPLE—(I CLASS).

Many of the figures, particularly those guarding the doors of the various storeys of the gōpura, are damaged, some of them being headless and armless. They have to be repaired in stucco work.

#### **Mahadvara.**

A large number of the parapet figures are damaged, particularly in the hands which hold specific symbols. They have to be repaired carefully in accordance with the Āgamas and the Archæological Department will be glad to give such help as it can. The sculptures inside the mahādvāra and elsewhere have been white-washed so that the carvings have been covered over. The white-wash has to be removed. In the inscription the date is not completely carved. It may be carved. The Archæological Department will be glad to supply the information. The steps leading to the tower of the gōpura are intact and require but little improvement, but the damaged flooring may be repaired and the pest of bats may be stopped by the insertion of small meshed expanded metal frames to the inner doors coloured black. Many of the battened wooden doors have been broken and could be repaired without much cost.

The plaster has in many places peeled off, particularly in the south-east corner. Replastering is needed with the names inscribed.

#### **Inner parapet of brick.**

The pavement of the front yard is very uneven. The stones are all there except at the eastern end. The pavement may be reset and cement-pointed. The concrete parts of the flooring may be removed and substituted by stone slabs.

#### **Pavement of front yard.**

The fine sculptures in the prākāra are thickly coated with age old wax which makes them look ugly. The wax should be carefully removed and arrangements made to keep the images dust-free in the same condition as Vikramarāya's Basava is kept.

#### **Images in the Prakara.**



A few cells which have doorways may either be repaired or removed. The flooring of the prākāra is generally in good condition.

#### General repairs.

It only needs washing. The flooring near the images may, when possible, be sloped down to drain off the water. The drains have to be cleaned and repaired so as to allow the water to flow out. Some of the clothes put upon the bhaktavigrahas of Kṛṣṇarāja III are in rags and may be replaced. The question of providing windows or ventilators piercing the roof with reinforced glass shutters permitting the ingress of light and air, may be considered.

It is necessary to keep the sōmasūtra and the drain connected with it perfectly clean so as to avoid the existing offensive stink. Rain water pouring from the roof of the main shrine may be led to the drain by pipes instead of being allowed to pour down and wet the whole area. The filling on the top of the main shrine may be removed. The roof and many of the slits in the walls, ceiling and flooring need cement pointing. The bent railings inside the navaraṅgas may be straightened and supported with a larger number of bars.

The inscription stone behind Jaya may be removed and mounted on the wall by the side of Vijaya to make it visible. The question of removing the present yāgaśāla and opening out the space may be considered; this institution may be housed in the north-east corner of the front prākāra, the accommodation being found in the present ugrāṇa or store. The flooring of the south-west room and the broken bracket near its door may be repaired. The stone jambs now covering the front of the Śivalīlā and bhakta images may be removed and the verandah properly protected and supplied with adequate electric lighting. These beautiful images deserve to be given a thorough cleaning. The use of oil and oil wicks inside this temple may be minimised, electric lighting being substituted. Electricity may be supplied to the Muzrai institutions at the rate at which it is supplied to the factories. The flooring around Basavanakaṭṭe may be repaired.

The most important repairs are concerning the roof. The latter which appears to consist of a brick bed over the slabs of the ceiling is unduly heavy and in most places so worn out that the larger part of it is pitted. In many places the plaster and the concrete are cracked so that water trickles in and damages the roof.

Two bilva trees which grow close to the vestibule of the main shrine need to be carefully examined for their effects upon the structure. The roof shows cracks near them, which are pretty larger on the south. The expenditure for repairing the roof promises to be heavy, but it is absolutely necessary. The broken images of the vināna may be repaired along with the gilded kalaśas of the inner gōpura. The vaimāḷige maṇṭapa appears to be repaired recently. The front basement has cracked bringing one pillar down by a few inches and allowing the roof to crack. It may be looked into and, if possible, the wooden planks may be substituted by stone or concrete.

## NAGAMANGALA TALUK.

## Nagamangala.

## SAUMYA KÊŚAVA TEMPLE—(II CLASS).

The temple has been described in detail in the Annual Report of this Department for 1934 (pp. 31 ff.). It was recommended that the small and ugly shrine put up in later days to enshrine the relievo of Ugra-Narasimha should be removed. The work is not yet done. The broken image of the other goddess of the south cell is now stored in the verandah to the south of the mahādvāra. It has a breast band and may belong to a later period, perhaps 14th century. Since its hands are broken, it may either be removed to a museum or set up in the verandah. The main image of Saumya Kēśava is slightly inclined to the left perhaps owing to the sinking of the ground.

## NARASIMHA TEMPLE.

A pillar near the kitchen is fast wearing out. It may be replaced. The temple is being used for storing the belongings of the priest. This may be prevented and the precincts may be kept clean.

The temple appears to have a reserve fund of about Rs. 500. This amount may be utilised for the repairs like providing strong doorways, resetting the floor, pointing and repairing the roof where rain water soaks in, etc.

## Bellur.

## MĀDHAVARĀYA-SVĀMI TEMPLE—(II CLASS).

The wall to direct west is thrust out of plumb by the roots of a peepul plant lodged inside. This must be removed. Otherwise, it will bring down the tower.

The stone steps to the north of the main cell should be removed, opening out the sōmasūtra, and the slabs may be used for paving the platform and preventing rain water from soaking in. The *mālīge utsava* may be celebrated on the terrace of the Ammanavara Sannidhi which has been recently repaired.

The plants and grass on the roof may be removed and the cracks pointed with cement.

The empty unused room to the north of the temple may be converted into a combined kitchen and yāgaśāla.

All the walls to the front of the porch may be removed and the pavilion opened out retaining only the cells of the new Gōpālakṛishṇa and Lakshmīnārāyaṇa shrines and the Dēvī shrine to the south. The Dēvī shrine may be provided with a battened wooden door. Its roof requires immediate attention since the slabs are coming down.



The left hand little finger of Vēṇugōpāla is broken and may be repaired. The images of Gaṇapati and Mahishāsūramardīnī are both thickly coated with wax; they may be cleaned. The Janārdana image known as Varadarāja locally, would show great beauty of face and design, if cleaned of its wax.

The pillars, sculptures, walls and the images are to be carefully cleared of white-wash and wax.

The wooden door of the navaraṅga may be replaced by something thinner which will allow the processional image to be moved in and out easily.

The slabs covering the inscriptions may be removed.

### MŪLE-SINGĒŚVARA TEMPLE—(III CLASS).

The temple must have been in a good state of preservation, when in the Pāllegār period the fort wall with a large pond in its corner was constructed close by the temple. Earth was thrown around the temple and it got half buried and became inaccessible. After Mr. R. Narasimhachar's visit, the images were removed as suggested by him to the other temples: Bhirava and Gaṇēśa to the Gaṅgā-Viśvēśvara temple, and Vēṇugōpāla and Lakshmīnārāyaṇa to the Mādhava-Rāya temple. Perhaps it would be possible to remove the temple and reconstruct it elsewhere if the local people come forward with contributions. At present the ground around it may be lowered and walled off and access given from the west.

It is not possible to include it as a protected monument, since its most valuable possessions and the images have at present been housed elsewhere.

### Kambadahalli.

#### PAÑCHAKŪṬA BASTI—(III CLASS).

The trikūṭāchala group of the Basti buildings is in a comparatively good state of preservation and needs only these repairs: reconstructing the roof, cement pointing of the floor and the walls, providing Śāntinātha with a simhapīṭha and installing his chāmara bearers and Yaksha and Yakshiṇī, and removing the plants which are growing up on the tower in a dangerous fashion. The open pradakṣhiṇā yard which is partly paved is overgrown with thorns, and the compound wall is damaged. These may be looked into.

The Śāntinātha Basti is in a very bad and dilapidated condition, even the foundation having sunk, particularly in the west, pulling the stone walls out of position. The following recommendation might be made:

#### Santinatha Basti.

Its broken Śāntinātha image may be replaced by some other suitable image, preferably that of Nēminātha placed in the south-west corner of the navaraṅga.

If funds are forthcoming the walls may be built back into position, the garbhagriha being refloored. The brick walls may, as far as possible, be knocked down and the eastern part of the building converted into a long maṇṭapa. The ugly pilasters may be covered up with cement concrete and given round shapes. This process would need considerable expenditure and would yet be the most satisfactory. Perhaps some pious Jain merchants could make a donation for the purpose.

The priest's houses in front of the temple may be acquired and dismantled and a compound wall put up. The approach road from Biṇḍiganavale may be improved so as to allow the cars and buses of pilgrims to reach this Pañchakūṭa basti. Since

#### **General repairs.**

this temple is an important ancient building in the State, it is fully worthy of preservation. It may be put into the second class for conservation.

The pillar is one of the most elegant in the State and has given the village its name. It is leaning towards the west, its top being nearly a foot out of plumb. It should be examined by competent engineers as to its fitness to stand in its present condition. If possible, it should be straightened up into a vertical position and reset so as to be out of danger.

#### **The Jain Pillar.**

The bastis and pillar of Kambadahalli may well be promoted to class II of the Conservation List.

### **KRISHNARAJPET TALUK.**

#### **Krishnarajpet.**

#### **MALLĒŚVARA TEMPLE.**

The Dharmadarśis have petitioned that the compound wall may not be lowered. The temple is not an Ancient Monument. Action may be delayed until the petitions are disposed of. Since a Masjid is in the neighbourhood on the north, the walls had better remain high as they are. The Archæological Department is not interested in the building. The Basavaṇṇa on the tank bund is also not archæologically important.

#### **Sindhaghatta.**

#### **LAKSHMĪNĀRĀYAṆA TEMPLE—(II CLASS).**

Some blocks of the upper platform are out of position. These may be properly placed, the stones pointed and the lower platform given a concrete or stone slab flooring. The pillars are quite in position. The temple is in a good condition. It needs a yāgaśāla and a pākaśāla.



### SANGAMÊŚVARA TEMPLE.

The south wall of the navaraṅga has fallen. But the stone blocks are all there. They could be put back into position.

The north porch and the north-east part of the wall have fallen and the north doorway has been walled up. The debris may all be removed and the walls rebuilt with the original stones or at least size stones.

The north outer wall is out of plumb, the roof being overgrown with trees. The latter should be removed, root and branch. The blocks of the wall should be put back into position.

The roof should be repaired with cement concrete and the broken beam repaired.

The neighbourhood is being fouled. The villagers are willing to put up a compound wall at their own cost for about Rs. 1,000. All these repairs may cost about Rs. 2,000. The pūjāri is willing to forego the yield of  $7\frac{1}{2}$  acres of land for 50 years to come for the sake of repairing the temple. It appears that an estimate for Rs. 1,600 has been sent up. But the porch which has inscriptions on the four beams should not be removed. More supports may be given on the *jagali* to save it from falling.

### Santebachalli.

#### THE MAHALINGÊŚVARA TEMPLE—(II CLASS).

The western part of the structure including the western walls of the navaraṅga is intact. It could be saved from further ruin by slight repairs and cement pointing. The navaraṅga could also be saved from further ruin by the wall pilasters being drawn into position and the outer wall being reconstructed, as far as possible, with the stones lying about or with size stones. It may not be possible to restore the porch.

It is said that the temple has a fund of nearly Rs. 2,000 and 42 acres of wet and dry lands yielding about Rs. 300 a year and costing about Rs. 20,000. The repairs may cost about Rs. 3,000. It may be possible to find the amount by supplementing the available fund, if need be, by a Government grant.

### JAINA TEMPLE SITE.

About 50 yards to the north of the Vīrabhadra shrine there stood formerly a Jaina temple with round cylindrical necked pillars and a Jain image standing on a simhapīṭha. The image which is about 5 feet high is of soapstone and now lies in a mutilated condition where the original garbhagriha stood. The temple has now collapsed and lies in a heap. The image is probably that of Śāntinātha. It may be removed to a museum to save it from vandalism.

## THE NĀRĀYAṆA TEMPLE.

The roof is leaky and needs repairs.

### Aghalaya.

#### MALLÊŚVARA TEMPLE—(II CLASS).

This monument should be declared protected as early as possible. Its high rubble platform may be cement pointed so as to keep it and the temple intact. The roof is leaky in the middle of the navaraṅga and the south-east corner. Patching may be done. The carvings are covered over with lime wash which should be removed. There are many Hoysala images in the temple but they are thickly covered with wax. They may be carefully cleaned and the vestibules may be provided with expanded metal doorways or battened wooden doorways with perforations for letting in light.

### Hosaholalu.

#### LAKSHMÎNĀRĀYAṆA TEMPLE—(I CLASS).

The houses in the neighbourhood have been acquired. A compound wall has to be put up. The pillars and other sculptures have to be cleaned. The floor also has to be cleaned. Oil torches should not be used for showing the ceilings. Electric torches may be used. The pradakshina platform may be levelled and covered with concrete. The bench slab in the south-east of the navaraṅga is out of place and may be reset.

### Kikkeri.

#### BRAHMÊŚVARA TEMPLE—(I CLASS).

The temple may be transferred from I class to II class. It is in a good condition and intact. The perforated screens of the navaraṅga should be protected by inserted wire netting in order to prevent bats from entering the navaraṅga and spoiling it. The damaged walls of the navaraṅga may be substituted with perforated stone screens. The Basava shrine may be protected with a doorway. The roof over the Nārāyaṇasvāmi niche is leaky. It needs repairs. The walls may be cement-pointed and grouted. The compound wall may be reset where it is damaged. The sculptures may be freed from white-wash and dirt. It is worth while deepening the well by about 30 feet so that there might be a continuous supply of water. The compound may be levelled and an outlet for rain water provided. The archak gets only 8 as. 8 ps. a month. He may be given a better remuneration and a peon may also be provided.

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## KOLAR DISTRICT.

### KOLAR TALUK.

#### Kolar.

#### MOKBARA—(II CLASS).

Cypresses have been planted as instructed in the Dewan's tour notes. The row of cypresses may be completed around the tank by a dozen more being planted. The tank has been removed of its silt and is now fine.

The ornamental work is covered over with age-long coats of lime wash. This lime wash should be carefully scraped before another white-wash is applied next time, so as to free the ornamental work.

There is not sufficient daylight inside. The opening out of the nine windows (2'×2') in the inner wall and putting in corresponding brick work in honey-comb design may give more light. This may be considered. But no barred windows should be put in and the one now inserted should be removed.

The cracks in the roof should be repaired. Wire-netting may be inserted into the windows so as to prevent squirrels from damaging the cloth covers.

#### KHABARSTAN.

This is an old Muslim burial ground close to the Musafirkhana. A cement railing has been put in.

#### KÔLÂRAMMA TEMPLE—(II CLASS).

The inscriptions on the walls and pillars have all been white-washed. This should not be done since white-wash will cover up the writing and sculptures, if any. The white-wash should be removed.

The stucco images of the Seven Mothers are slightly damaged. They may be repaired and repainted keeping strictly to the old forms. The rat holes should be closed up to prevent snakes, etc., visiting the place.

The garbhagriha of Kôlāramma may be white-washed inside after scraping the soot.

#### SÔMÊŚVARA TEMPLE—(II CLASS).

The peepul plants on the main temple and the Kalyāṇa maṇṭapa should be removed.

The prākāra sālumaṇṭapas are leaky and may be repaired.

The wood work of the various storeys of the gōpura has disappeared in many places and needs to be replaced for the safety of the brick work. When funds are available the gōpura may be replastered.

A sweeper is quite necessary. The old one may be re-appointed, if possible. Glass pieces may be imbedded into the coping of the compound walls in both the temples.

#### CHIKBALLAPUR TALUK.

##### **Rangasthala.**

#### RANGANĀTHA TEMPLE—(II CLASS).

The estimate provides for all the needs except the removal of the tree on the mahādvāra. It must be rooted out.

The proposal to open a ventilating tower may be approved since it would not disturb the good sculptures. The question of giving electric lights to the temple may be considered since it is only 3 furlongs from Tippenahalli. The local people are willing to give Rs. 500 towards the repairs which would cost about Rs. 1,200.

The sixteen-sided koḷa also may be cleaned.

#### TUMKUR DISTRICT.

#### TURUVEKERE TALUK.

##### **Nagalapura.**

#### CHENNAKÊŚAVA TEMPLE—(III CLASS).

The temple is highly artistic, though its wall images are unfinished or have disappeared. Any one of its pillars or ceilings would be an acquisition to a museum. In its present condition what remains deserves to be preserved by removing all the rubble masonry and providing a brick wall where the old wall has collapsed, since the complete restoration of the whole temple is not possible. Covering it with cement concrete, particularly the domes, may be considered. Since the site of the mediæval village is much worn by erosion, the villagers are intending to build their homes anew on the old Hoysala site. If the front of the temple is opened out into a road leading directly to the east, it would give a good appearance to the building. The villagers are willing to make a collection and then apply for Government help for repairing the temple.

#### KÊDÂRÊŚVARA TEMPLE—(II CLASS).

This temple is in as bad a condition as the Chennakêśava temple. The garbhagriha and vestibule and the inner parts of the navaraṅga are intact, while the outer walls of the navaraṅga and the tower have disappeared. The same



treatment may be suggested as for the other temple: namely, putting up brick walls outside the navaraṅga and the roof being protected with cement concrete.

Around both the temples there are numerous sculptures which would be useful for exhibition in the museums of the State.

### **Tandaga.**

#### **CHENNAKÊŚAVA TEMPLE—(II CLASS).**

The temple is in a good state of preservation and does not need expensive repairs. Its compound is used along with the navaraṅga as the living accommodation of three or four branches of the priestly families whose houses open out towards the temple. It would be better to clear the temple compound and get it kept clean. The road in front of the temple is to be widened.

### **Hulikal.**

#### **MALLÊŚVARA TEMPLE.**

The temple appears to be safer as it is, the outer walls being held in position by the alluvial earth. It cannot be saved from the depredations of the annual inflow of water, unless the water course is diverted, thereby cutting off the supply of water in the neighbourhood.

### **TIPTUR TALUK.**

#### **Nonavinakere.**

#### **BYÂṬARÂYA TEMPLE.**

The vimāna and the mahādvāra need replastering. The navaraṅga roof was recently repaired. The temple has a small fund of its own available for the purpose.

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### **HASSAN DISTRICT.**

#### **HASSAN TALUK**

#### **Grama.**

#### **CHENNAKÊŚAVA TEMPLE.**

The tower, roof, etc., have already been repaired. The walls of the inner navaraṅga which are irregular may be plastered. The old soapstone outer walls,

particularly on the north of the navaraṅga, are out of plumb and must be reset from the foundation upwards; otherwise the whole thing will collapse. The roof is leaky and needs repairs. The flooring of the temple hall needs pointing and the south wall of the kitchen needs plastering. If possible the flooring of the compound may be covered with slabs so that the water may be drained out. The yāgaśālā may be continued up to the compound wall.

### NARASIMHA TEMPLE.

The discovery of several large new inscriptions in the Narasimha temple has raised its importance. This temple may be declared protected and included in the List of Ancient Monuments of the II class.

The roof is leaky in the south-west portions of the temple, extending from the garbhagriha to the navaraṅga. The roof needs repairs.

### DHARMÊŚVARA TEMPLE.

The roof is leaky. The compound wall may be repaired and, if possible, plastered. The east entrance may be provided with a door. The kitchen at the back of the temple may be repaired and re-tiled.

### CHENNARAYAPATNA TALUK.

#### **Chennarayapatna.**

### CHENNAKÊŚAVA TEMPLE.

Though the temple is not remarkable for its art, it ought to be much better kept since it is the chief temple of a taluk town and nearly 700 years old. Its pillars and walls are thickly coated with soot and wax layers alternating. These should be scraped off and the walls cleaned. The compound should be kept clean and the tiled structures on either side of the mahādvāra should be rebuilt and given a better shape so as to serve as the yāgaśālā, pākaśālā and the store rooms. The floor in the mukhamanṭapa must be cement-pointed.

#### **Sravanabelgola.**

### VINDHYAGIRI.

The Brahmaḍēva temple has been newly repaired. The steps at the back should be so reconstructed as to allow the inscription to be read.

#### **Brahmadeva Temple.**



The fort gateway is very leaky and its roof should be repaired.

**Compound wall.**

The problem of removing the prop stones of the Odegal basti may be considered. The platform appears to be gradually thrusting out owing to the very heavy weight of the granite structure, particularly in the east. The sacred tīrtha

**Odegal basti.**

on the north-west of the Odegal basti may be provided with a rock-cut outlet so that visitors may not slip and fall during the rainy season.

The roof of Channanna basti is leaky and needs repairs. The brick tower of the mānastambha which is overgrown with a plant should be immediately removed and rebuilt in the old pattern in cement concrete.

**Channanna basti.**

The Tyāgada Brahmādēva pillar which was hanging originally from the hole in the roof has come down since one of the slabs above cracked. If possible, it may be restored to its suspended position again. The pillar should be very carefully cleaned, the lichens being removed without damage to the stone or the pillar.

**Tyagada Brahmadeva Pillar.**

The Siddharagundu is greatly overgrown with lichens which should be carefully removed so as to expose the images and the inscriptions on it. A large mango tree has rooted itself at the base of the rock and has grown into huge proportions disturbing the pavement slabs. This should be rooted out at any cost and the platform reset.

**Siddharagundu.**

The brick-work of the Bharatēśvara and the Bāhubali shrines is damaged. It may be removed or reduced in thickness exposing the carvings to view.

**Akhandabagilu.**

The north-west corner of the gateway 50' above the Akhanḍabāgilu has settled pulling the north jamb out of plumb. The whole structure may be dismantled and reset.

**Inner gateway.**

The pavement of the outer prākāra of Gomatēśvara needs to be reset.

The images of the dvārapālas are very much covered over with lichens and require careful cleaning.

**Gomata's Dvarapalas.**

**GOMATĒŚVARA IMAGE—(I CLASS).**

There is no sudden development of deterioration in the image and the matter may be gone into careful scrutiny and study in consultation with experts. There is no occasion for taking any hurried measures.

The image was studied in detail in comparison with the photographs of the image taken at various dates previously. Most of the marks have been there for over fifty years, though a few of them appear to have developed in more recent times. Those visible now are the following :—

- (i) A vertical crack nearly 10 feet long appears just outside the right leg.
- (ii) *Left foot*.—Portions of the surface are peeling off—perhaps because they are washed with water and other liquids frequently by pilgrims.
- (iii) *Left leg*.—Pitted in front. Reddish hue appears on the west side perhaps due to minute lichens spreading. Microscopic examination is recommended.
- (iv) *Left thigh and chest*.—Patches appear due to the peeling off of the dressed stone surface.
- (v) *Right hand*.—A crack about a foot long appears on the flesh, just above the little finger.
- (vi) *Hips*.—A thin crack is just visible between the two hips.
- (vii) *Left back, left shoulder and arm*.—A large number of patches are developing owing to the peeling off of the surface. No lichens are visible to the naked eye. A microscopic examination has to be made.
- (viii) *Chin and neck*.—Dark coloured lichens are spreading.
- (ix) *Face*.—A crack starting from the right eye is spreading towards the nostril. It was there fifty years ago.
- (x) A black spot has appeared on the creeper in front, and one on the back in the rear. These are not found in the old photographs. These are perhaps due to faults in the stone.

Though the patches are old ones and there is nothing to be alarmed at, the slow deterioration of the fine grained granite surface of the image and the development of cracks require to be counteracted, if possible. The damage generally appears to be due to the action of sunshine and rain, particularly during the south-west monsoon. There is no danger for the image for some centuries to come.

If an absolutely harmless wash and transparent of some suitable silicate substance is known, it may be tried on the walls of the Chāmuṇḍarāya basti on the smaller hill. If the results are successful it may be applied to the image. Before any such thing is done expert opinion is being taken. The Geological department has been conducting some experiments in this connection.

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#### CLASSIFICATION OF ANCIENT MONUMENTS.

For the purpose of framing rules for the classification of ancient monuments under the Ancient Monuments Preservation Regulation of 1925 and for considering



connected questions, a special committee was constituted by Government, consisting of the Muzrai Commissioner in Mysore, the Chief Engineer in Mysore and the Director of Archæological Researches in Mysore. The committee held two meetings and at the meeting held on 6th May 1939 it was resolved thus:—

An additional set of rules for the classification of Ancient Monuments on the lines of those prescribed in the Conservation Manual of the Government of India Archæological Department, may be framed under Section 23 of the Mysore Ancient Monuments Preservation Act of 1925

The Ancient Monuments of the State shall be classified as follows:—

I. Those monuments which from their present condition or historical or archæological value ought to be maintained in permanent good repair.

II. Those monuments which it is now only possible or desirable to save from further decay by such measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.

**Sub-division of classification.** The monuments in classes I and II are further subdivided thus:—

*I (a) and II (a)*—Monuments owned and maintained by Government.

*I (b) and II (b)*—Monuments owned and maintained by private persons.

*I (c) and II (c)*—Monuments owned by private persons but maintained by the owners and Government jointly or by the Government exclusively.

As regards class II it will often be found necessary to carry out initial repairs, over and above those specified, in order to put a building in such a state that those minor measures will afterwards suffice to keep it in a tolerably fair condition.

**Initial repairs to monuments of class II.**

*N.B.*—Because a building is put into class III on account of its very dilapidated condition, it does not follow that any measures should be permitted which will tend to hasten its decay. It may still be a monument of interest as long as its fabric keeps together.

The consolidated list of Ancient Monuments, as proposed by the Director of Archæology, may be substituted in place of the one published on pages 426 to 429 of the Muzrai Manual.

The Ancient Monuments in each sub-division should be inspected annually by the Revenue and P.W.D. Sub-Division Officers and a copy of each report, in the prescribed form, sent to the Director of Archæology and the Government Architect. Inspection by officers of the Archæological Department should be annual in the few cases noted “annual” in the list, and should be triennial in all other cases.

All the monuments named as “proposed for protection” under column No. 8 in the list, may be declared as “Protected” Monuments by a Government Order.

The responsibility of private owners for looking after the monuments in their possession may be definitely fixed by Agreements under Section V of the Ancient Monuments Preservation Act and the date of Agreement entered under column 10.

The grant for repairs and up-keep of non-Muzrai Monuments (about 50 in number) may be increased from Rs. 5,000 and Rs. 1,000 to Sōmanāthapur temple a year, to Rs. 10,000 a year.

**Grant for repairs and up-keep.** The work of looking into the conservation of monuments which is at present with the Consulting Architect may be transferred to the Archæological Department and a sufficient provision made for the travelling expenses of the officers of the department for attending to inspection of work.

The proceedings and recommendations were submitted to Government by the Muzrai Commissioner in Mysore on 10th May 1939 along with a consolidated and revised list of Ancient Monuments.

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## REPAIRS AND MAINTENANCE OF MONUMENTS.

[Notes and extracts from the inspection reports of the Revenue Sub-Division Officers].

### MYSORE DISTRICT.

#### MYSORE SUB-DIVISION.

Ādinātha basti, Chikkahanasōge.—III class ancient monument. It is very much neglected. Extensive repairs are necessary.

Rāmānujāchārya temple, Sāligrāma.—Minor repairs have been done at a cost of Rs. 360. Some more petty repairs and clearing of vegetation must be done. The water in the pond requires cleaning.

#### NANJANGUD SUB-DIVISION.

Srīkanṭhēśvara temple, Nanjangūd.—I class ancient monument. The condition of the temple is fairly good. Certain improvements suggested by the Dewan during his visit are engaging the attention of the D.P.W. authorities and the estimates are ready.

Kēśava temple, Sōmanāthapur.—The temple is in a good condition. Certain improvements are being effected by the D P.W. agency.

Vaidyēśvara temple, Talkāḍ.—Elaborate repairs and alterations including flooring have been effected at a cost of about Rs. 5,259.

Kīrtinārāyaṇa temple, Talkāḍ.—Some improvements were done. A large quantity of sand round about the temple was got removed.

Paravāsudēva temple, Guṇḍlupet.—This is in ruins.

Nāgēśvara temple, Heḍatale.—Requires several repairs.

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## MANDYA DISTRICT.

### FRENCHROCKS SUB-DIVISION.

Gumbaz and Jumma Masjid, Seringapatam.—An estimate for Rs. 23,340 was got prepared for urgent repairs. But the funds of the institutions are too poor. Minor repairs and white-washing were got done at a cost of about Rs. 2,000.

Raṅganātha temple, Seringapatam.—The gōpuram is in need of repairs. An estimate was got prepared. The question of raising a loan from the funds of Sri Pēṭe Nārāyaṇasvāmi temple is under correspondence. White-wash and some minor repairs have been effected.

Nārāyaṇasvāmi temple, Hosaholalu.—Is kept in good condition. The work of the compound wall is being attended to.

Temples at Toṇṇūr.—These are badly in need of repairs. Necessary action is being taken.

Salar Masjid Darga, Toṇṇūr.—The Amildar, Frenchrocks, has been asked for an estimate for repairs.

Nārāyaṇasvāmi temple, Melkōṭe.—The building is in good repair except for the decorations on the parapet and gōpuram. Petty repairs were got done.

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## HASSAN DISTRICT.

About seven monuments in the Sakleśpur Sub-Division and twenty in the Hāssan Sub-Division were inspected.

Fort, Mañjarābād.—This has been included in the list and action is being taken by the Forest Department for its preservation.

Monuments, Śravaṇabelgoḷa.—Action is being taken for repairs to these as suggested by the Archæological Department.

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## KADUR DISTRICT.

### TARIKERE SUB-DIVISION.

Amṛitēśvara temple, Amritāpura.—Is in good condition.

### CHIKMAGALUR SUB-DIVISION.

Siddhēśvara temple, Marle.—II class monument. Requires repairs. The estimate has been returned without sanction since the amount at the credit of the institution is not sufficient.

Chennakēśava temple, Marle.—II class monument. This also requires repairs. A sum of Rs. 467-10-9 is at its credit. An estimate is submitted to the Deputy Commissioner.

Vīranārāyaṇa temple, Beḷavāḍi.—I class monument, under the management of the Śringeri Jahgir. The up-keep is neglected. Immediate repairs are necessary.

Mārkaṇḍēśvara temple, Khāṇḍya.—III class monument. A sum of Rs. 101-4-10 is at its credit. The roof is leaky. A sum of Rs. 1,000 has been sanctioned for the repairs.

Jain bastis, Aṅgaḍi.—III class monuments. These are in a state of disrepair. An estimate for Rs. 2,500 is not yet sanctioned.

Kēśava image, Aṅgaḍi.—I class monument. Is clean and tidy.

Kalasēśvara temple, Kaḷasa.—This is an ancient monument, not classed. It is in a good condition. Annual repairs are being done from the temple funds.

## SHIMOGA DISTRICT.

All the institutions excepting those mentioned below are in good condition.

Fort, Honnāli.—Is in a very dilapidated condition.

Mallikārjuna temple, Kalasi.—This is a village institution. It is in a neglected condition and requires urgent repairs.

Bastis, Narasāpura.—These are in ruins.

Trimūrti Nārāyaṇa temple and Ānekal Basavaṇṇa temple, Bandalike.—These are not in good condition. It is not worth while continuing them in the list.

Aghōrēśvara temple, Ikkēri.—Improvements were done at a cost of Rs. 260.

Dēvagaṅgā ponds, Nagar.—These were repaired at a cost of about Rs. 600.

Rāmēśvara temple, Kūḍli.—The temple requires urgent repairs and the matter is receiving attention in the Muzrai branch.

## CHITALDRUG DISTRICT.

### CHALLAKERE SUB-DIVISION.

Rock-cut temple, Rāmadurga.—Is in good condition.

Aśōka's inscriptions, Siddāpura, Brahmagiri and Jatinga Rāmēśa hill.—Are in good condition.

### DAVANAGERE SUB-DIVISION.

Harihara temple, Harihar.—I class monument. Repairs, etc., are being attended to. An estimate for providing the temple with electric lights was prepared for Rs. 493 and the work is taken up.



Jain basti, Heggere.—II class monument. It is fairly in a good condition. Its compound wall requires urgent repairs. For this and for other minor improvements an estimate for Rs. 1,100 is sanctioned.

Īśvara temple, Ānekoṇḍa.—II class monument. Requires some petty repairs.

## BANGALORE DISTRICT.

### DODBALLAPUR SUB-DIVISION.

All the monuments at Doḍballāpūr, Śivagaṅga and Dēvanahaḷḷi have been inspected and found to be in good condition.

### CLOSEPET SUB-DIVISION.

The monuments at Abbūr, Chennapaṭṇa, Tirumale and Doḍmaḷūr have been inspected.

## KOLAR DISTRICT.

All the monuments in the Kolar and Chikballāpur sub-divisions were inspected.

### CHIKBALLAPUR SUB-DIVISION.

Raṅganāyakasvāmi temple, Raṅgasthaḷa.—III class monument. Requires petty repairs and white-washing of the inner prākāra. An estimate for providing iron gates to the temple is submitted. Some urgent repairs are necessary and revision of the estimate prepared in 1936-37 is recommended.

Venkaṭaramaṇasvāmi temple, Ālambgiri.—The outer walls require repairs. The roof of the kalyāṇamaṇṭapa is leaky. The surroundings of the temple require cleaning.

## TUMKUR DISTRICT.

### TUMKUR SUB-DIVISION.

Chennigarāya temple, Kaidāḷa.—Minor repairs were done. The inside of the temple is fairly well maintained. The gōpura and the mahādvāra are in danger of collapse.

Lakshmī-Narasimha temple, Dēvarāyanadurga.—II class monument with Rs. 1,956-1-2 at its credit. Annual white-washing and some petty repairs were done. A stone has since fallen in the course of blasting a District Board well nearby, partly damaging the building.

## MADHUGIRI SUB-DIVISION.

Malik Rihan Darga, Sira.—In good condition. The compound wall was recently repaired. Some Mohamedans residing in the premises of the Darga would not easily go, though it was tried to evict them as per Dewan's instructions. A report has been made to the Deputy Commissioner.

Jumma Masjid, Sira.—In good condition.

Fort, Madhugiri.—The roots of plants in the fort wall were got removed and mercury and Atlas tree killer are being tried on a few plants.

Mallēśvara and Venkaṭaramaṇa temples, Madhugiri.—These are in good condition. For some repairs an estimate has been prepared and submitted for sanction.

Venkaṭaramaṇa and Mallēśvara temples, Miḍigeśi.—Though in good condition, these require some repairs. An estimate has been prepared and submitted for sanction.

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## PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

### MYSORE DISTRICT.

#### Tonnur.

Tonnūr or Tonḍanūr is an old place close to Mōti Talāv, about two miles to the west of the main road from Hirōde to Nāgamaṅgala.

**Situation.** It has four temples and a darga existing. Two of the temples, probably those of Kṛishṇasvāmi and Kailāsēśvara appear to have been constructed in the days of Hoysaḷa Narasimha I (C. 1158 A.D.).

#### KAILĀSĒŚVARA TEMPLE.

The Kailāsēśvara temple is situated at the north-east corner of the old town on the right bank of the water-course of the Yādavā river; this is identical with the low basin, which is now a cultivated field.

**Situation.**

The walls and tower of the building are now in a dilapidated condition. The garbhagriha contains a dark līṅga, about  $2\frac{1}{2}$  feet high.

**General description.** There is nothing architecturally remarkable about the garbhagriha or the vestibule. The navaraṅga has three aisles and is long with three sets of cylindrical pillars on the west side and four sixteen-fluted pillars in the eastern extension. To the east is a small one-aṅkaṇa porch with two octagonal pillars.

The outside wall has three cornices, the lowest one of which is octagonal in shape and rather old and worn. These cornices and several slabs forming the upper wall have numerous inscriptions in old Kannada and in Grantha-Tamil characters belonging to the Hoysaḷa period. One of these refers to the installation of the līṅga, perhaps during the days of Narasimha I (12th century A.D.).

**Inscriptions.**

#### LAKSHMĪ-NĀRĀYAṆASVĀMI TEMPLE.

The Lakshmī-nārāyaṇa temple is the largest and perhaps the oldest temple in the place. On one of the pillars of the front row in the maṇḍapa of the Lakshmī shrine there is an inscription in Haḷa-Kannada characters of Surigeya Nāgayya, an officer of Vishṇuvardhana. This adds strength to the tradition that the temple was

**History.**

constructed in the days of Vishṇuvardhana Hoysaḷa, though the earliest datable inscription in respect of the main temple is of about 1158 A.D.

The temple appears to have been constructed in three stages not far removed from each other in time and all belonging to the 12th century A.D.

The main garbhagriha, vestibule and navaraṅga appear to have been first constructed. In the garbhagriha stands an image of

**Main image.**

Vishṇu as Nārāyaṇa, made of a rather hardish stone, 6 feet high, the prabhāvali and the image being all of one piece. The short nose, curved lips, and bulging wide forehead and the large head of the deity suggest a strong resemblance to the images of Kṛishṇa and Satyabhāmā in the other temple. The god stands on a Garuḍa pedestal under a padma ceiling, the corner stones of which bear simhalalāṭas.

The vestibule doorway has Gaja-Lakshmī upon it. The navaraṅga has four lathe-turned and finely polished soapstone pillars bearing beautiful beaded and floral work resembling closely the central pillars of the Bēlūr hall. The central ceiling has a shallow padma dome borne on corner stones having lion-faced simhalalāṭas. Each of the outer squares is well carved with a Dikpāla in the centre, so that all the nine ceilings are parts of one scheme.

**Vestibule and Navaranga.**

The outer wall of the main shrine, though entirely of granite, has the usual deeply cut cornices, the right-angled pilasters and niches. But the turrets over the niches are pyramidical in their outline and bear the tapering vertical bands which are so typical of the Bēlūr turrets. The vimāna over the main shrine is of brick and mortar and appears to be a later structure. The rest of the main temple, along with the Lakshmī shrine, may well be assigned to the days of Vishṇuvardhana.

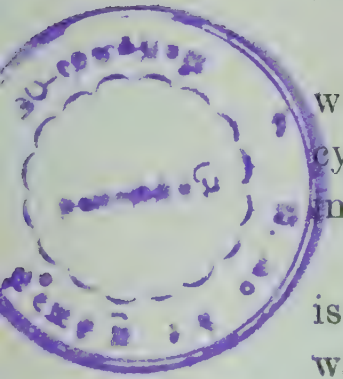
**Outer walls.**

The second stage consists of the first prākāra with its round or octagonal pillars, the large mukhamanṭapa hall with its northern and southern extremities converted into a number of small shrines for housing the Ālvārs, and the eastern porch with its three sets of steps. This hall has about fifty pillars of granite, all of the cylindrical chisel-worked variety. The central square appears to have been provided in the early Mysore period with a brick and mortar light tower.

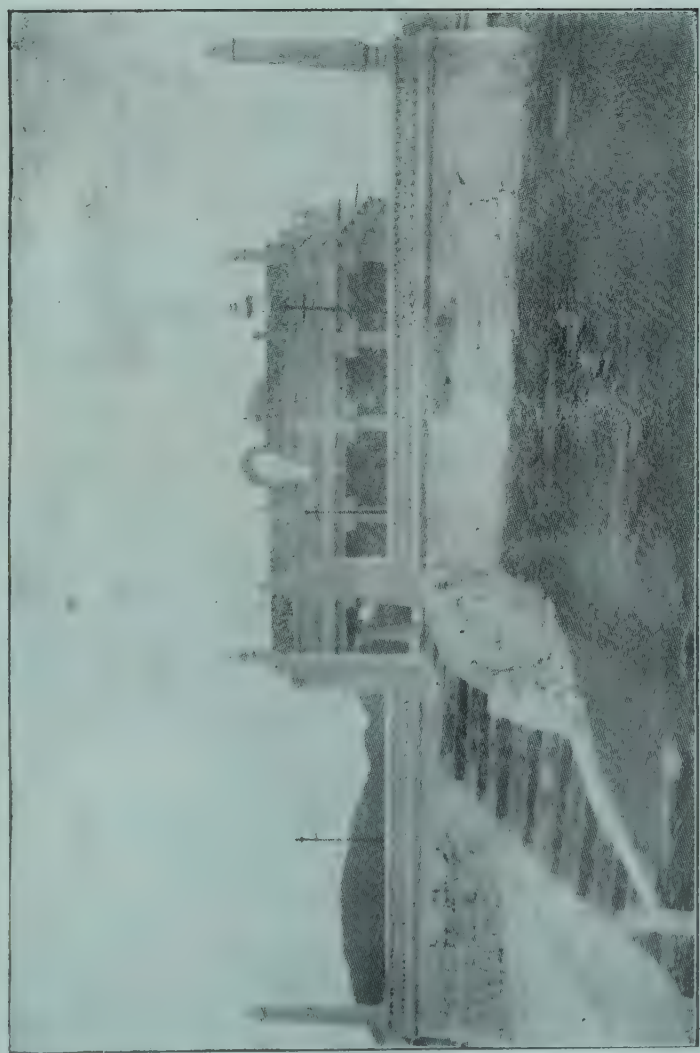
**Later structures.**

To the second stage perhaps have to be assigned the great mahādvāra which is without a tower and the great fortlike outer prākāra wall made up of two stone walls with a brick filling in between.

To the third stage probably has to be assigned the large pātālāṅkaṇa which has more than forty pillars of the octagonal type. There is no special architectural feature worthy of note here.



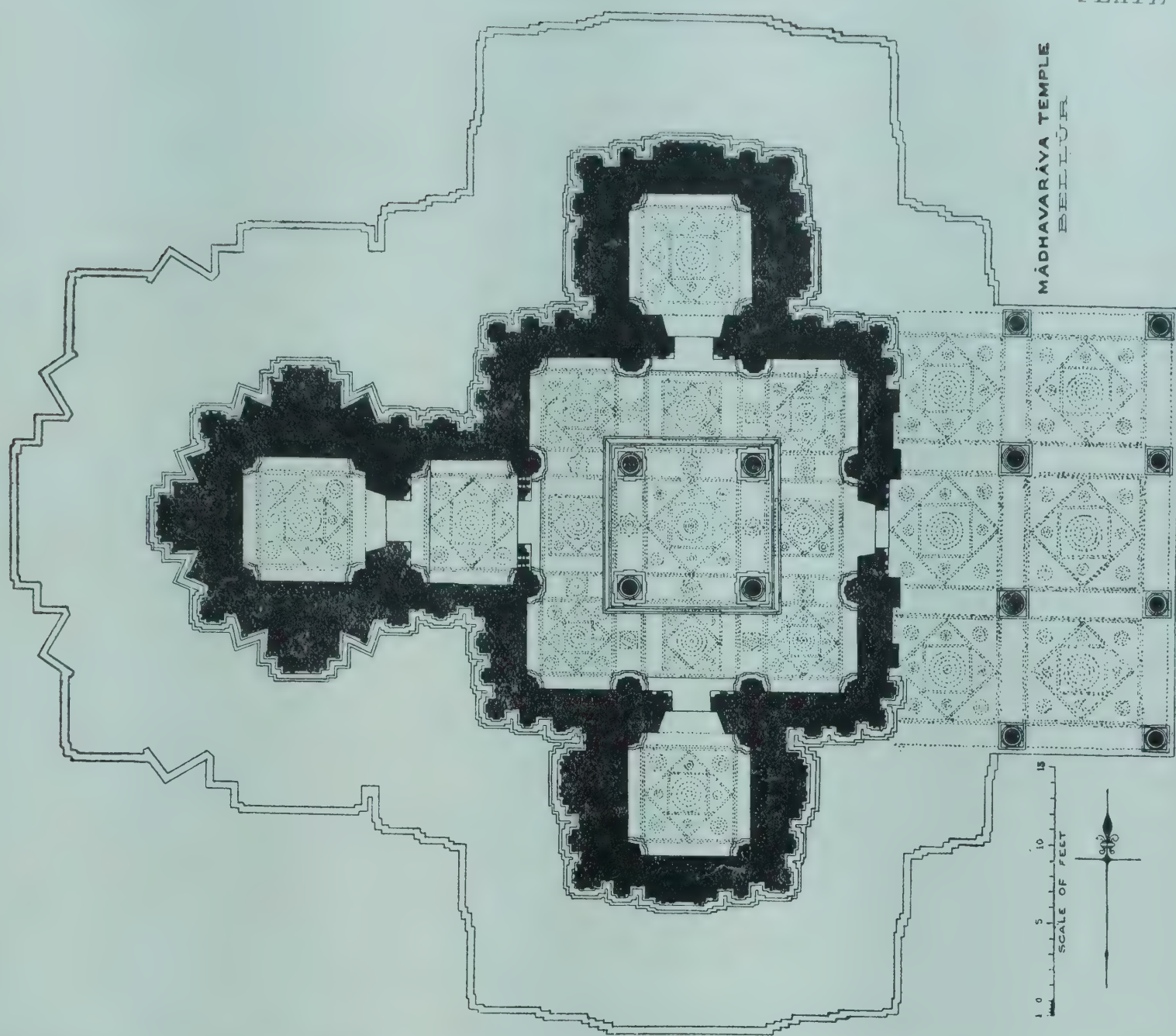




1. DARGA OF SAYYAD SALAR MASUD SAHIB, TONNUR (p. 72).



2. KRISHNA TEMPLE, TONNUR (p. 29).



MĀDHAVARĀYA TEMPLE  
BEILŪR

3. GROUND PLAN (p. 32).





In this outer *prākāra*, close to the south wall, stands the shrine of Lakshmi which also shows evidence of two stages. The shrine itself and its *navaraṅga* are of finely dressed granite with niches, etc., elegantly carved. In front of the shrine is a long three-aisled *maṇṭapa* of octagonal pillars, one of which, as already stated, bears an inscription of Vishṇuvardhana's time.

**Lakshmi shrine.**

**Garudagamba.**

In front of the *mahādvāra* is set up a tall *garudagamba* of granite having a sixteen-fluted shaft.

### DARGA OF SAYYAD SALAR MASUD SAHIB.

About a furlong south-west of *Toṇṇūr* and close to the ridges stands on a small hillock the Darga of Sayyad Salar Masud Sahib (Pl. II, 1). It is built in the centre of a terrace approached from the east by a flight of steps, on the south side of which are two small tombs said to be of the relatives of Tippu Sultan. A couple of *mahāsati* stones are set up near its gates.

**Situation.**

The Darga hall is exceedingly simple having a flat roof of plain slabs supported by four plain pillars. Around it runs a verandah, about 6½ feet broad, supported by sixteen-fluted and slightly tapering granite pillars with plainish brackets. Thus there are six pillars on each side. There is a beautiful dome over the central square of the hall. The dome has a bulbose shape and is almost hidden by a high parapet of brick and mortar with beautiful tracery work so white-washed as to be almost out of recognition. The parapet is entered by a little foliated arch and is broken up by a number of pillars, the corner ones being tall. The beauty of the design is further enhanced by four pillars which adorn the corners of the terrace. The western pair have now disappeared. Several of the pillars are Hindu. Some of these in the *maṇṭapa* bear figures of Hanumān, etc.

**General description.**

An *urs* is held every year (in the month of *Rajjāb*) which attracts large crowds even from as far as Mysore.

### NARASIMHA TEMPLE.

To the north of the *Nārāyaṇa* temple on a small spur of the hills stands an old temple of Narasimha which bears a number of inscriptions suggesting its origin in the 12th century A. D. It appears to date from the days of Narasimha I Ballāla, though tradition connects it with Rāmānujāchārya. But there is nothing definite to show that it is really of such early date.

**Situation and History.**

It is a small structure typical of the Hoysala-Dravidian school. It consists of a garbhagṛiha, a long vestibule with a pradakṣhina-prākāra, a navaraṅga of many pillars and a small porch in front (Pl. III, 1). It may be compared with the Gōpālakṛishṇa temple at Terakaṇāmbi, the Lakshmī-Nārāyaṇa temple at Rāghavāpura, etc. The pillars are all cylindrical and of granite. The outer wall of the main shrine has the usual deep cornices, pilasters and niches, the latter resembling those of the Kṛishṇa temple at the place.

**General description.** The image of Yōgā-Narasimha is a beautiful one showing the god in the attitude of Yōga with a jewelled band supporting his cross knees (Pl. IV, 1). The god's mouth is open, showing his fangs. There is no prabhāvaḷi or tōraṇa. The god sits on a padma pedestal.

**Main image.** The south-east corner of the navaraṅga has been converted into a kitchen and the north-east corner into a sanctum for a plaster relievo of Śrī Rāmānuja. The latter which is in very high relief shows the saint seated in padmāsana with his usual banner and with the seven-hooded Ādiśēsha overspreading his head. The image is very lifelike and generally covered with a kāvī-cloth. The head is too small for the body and shows the saint as a thin, tall and comparatively young man with very large out-spread ears. It is possibly a later day piece which has been traditionally accepted as a contemporary image of Rāmānuja; for, it is said that he held disputations with his Jain adversaries in the place. It is also customary to point to some stone oil presses belonging to the temples and some natural hollows in the rocks near the tank as the instruments by which the defeated Jains were pounded into pulp by the victorious Rāmānujāchārya and his newly converted pupil Viṣṇuvardhana. It is strange that the followers of Rāmānujāchārya give currency to such a damaging and fictitious tradition about their great teacher.

### THE TANK.

The tank Mōti Talāv, as Nazir Jung called it, is said to have been constructed at the orders of Rāmānujāchārya. Local tradition states that the original bund constructed in the days of the Hoysalas was reset and repaired in the days of Tippu Sultan. A close examination of the steps and the stones used for the bund supports this view, since the jambs, lintel stones and cornice pieces of many old temples have been used for the steps. One set of door-frame pieces near the Brindāvana was found to have two fragmentary inscriptions of about the Chālukya or Hoysala times. And there are four sculptured pieces, two of which are well carved. One of them represents the story of the Gajēndra-mōksha and the other, the story of Saḷa fighting the tiger. The latter is either a piece brought from some

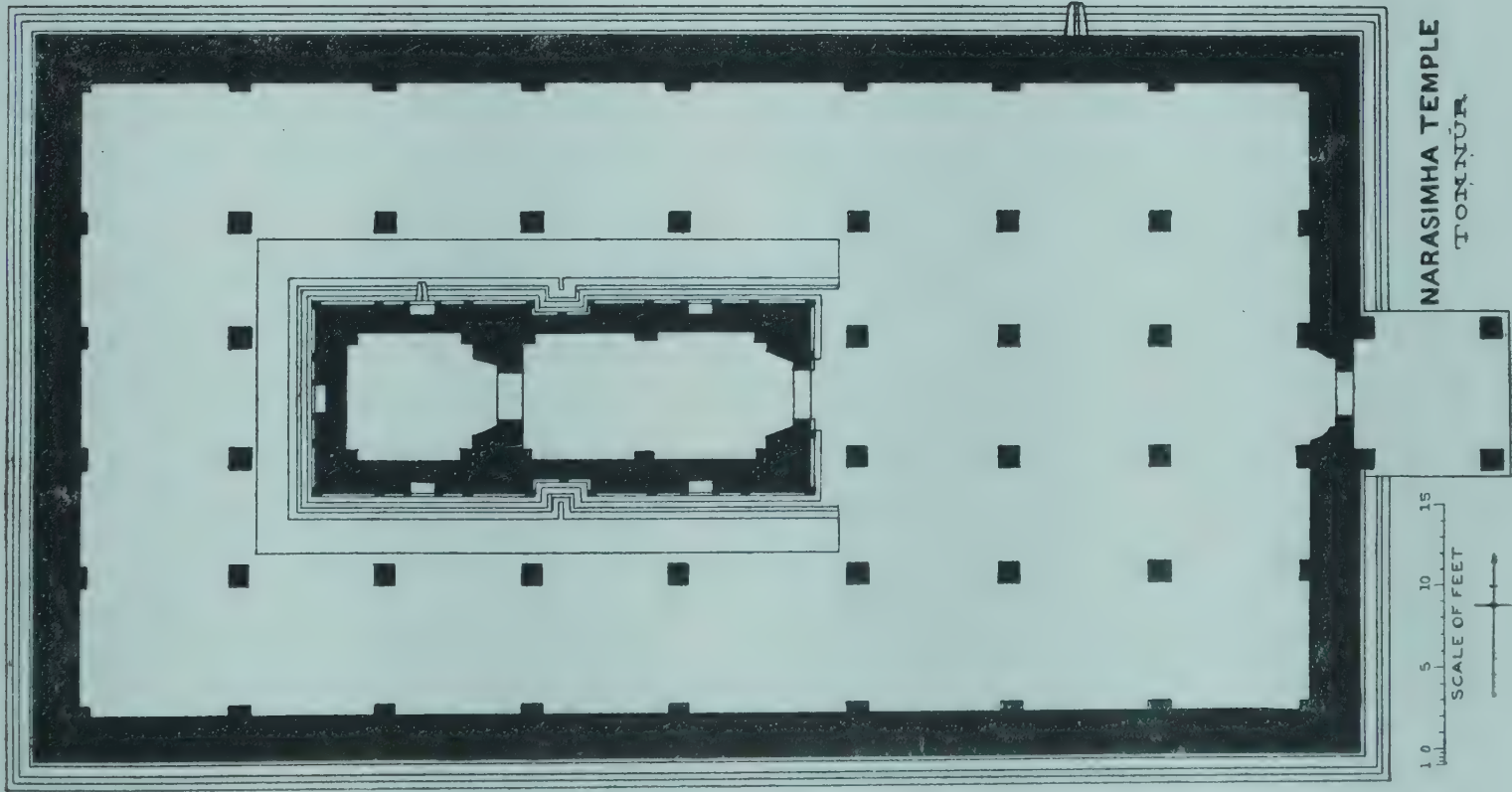




2. UTSAVA VIGRAHAS (FRONT), KRISHNA TEMPLE, TONNUR  
(p. 30).



3. UTSAVA VIGRAHAS (BACK), KRISHNA TEMPLE, TONNUR  
(p. 30).



1. GROUND PLAN (p. 28).





dilapidated temple or an old structure commemorating the construction of the bund in the Hoysala days. The former appears to be more probable. Tippu who was himself a lover of tiger fights very probably got it set up prominently as a memorial of his reconstruction. It is said that he got the bund removed to its very bottom and discovered that there was a rocky ridge under it which helped to form a natural lake. The tank was perhaps a development of the lake. A water course flowing from the Yādavagiri or Mēlkōṭe hill, known as the Tālekere-haḷḷa or Hebbaḷḷa takes its origin beyond the Mēlkōṭe hill at Nārāyaṇa Durgā, which is the chief feeder to the tank.

### KRISHNA TEMPLE.

In the centre of the old town stands a large temple (Pl. II, 2) whose main deity is generally described as Kṛishṇa, Pārthasārathi, or Gōpīnātha. The inscriptions of the time of Narasimha I, Ballāḷa, mention the god as 'Vittirunda Perumāḷ.' The earliest inscription now found is of about 1158 A.D. in which Kūttāḍi Daṇḍanāyaka of Kāraiguḍi is said to have set up the god Vittirunda Perumāḷ with the goddesses Lakshmī and Bhūmī.

The structure appears to have been constructed in three stages. The garbhagriha, the vestibule and the raṅgamaṇṭapa in front of the latter with sixteen cylindrical pillars are of granite and appear to be the oldest. The outer walls of the garbhagriha and vestibule have the octagonal cornices, the square pilasters and niches comparable in some respects with those of the Raṅganātha temple at Seringapatam, Rāghavāpura and elsewhere. The cornices which have ornamental kīrtinukhas are surmounted by a row of sea-horses and the vimāna of large bricks is octagonal with its four niches projecting forward as in some Chōḷa structures in Tanjore and elsewhere. There is a suggestion of Chōḷa influence still lingering.

Inside the garbhagriha which has no doors, the doorway being wide open, there are three large images of stone. Vishṇu is seated in the centre in sukhāsana with his hands thus disposed: abhaya, chakra, śankha and resting on thigh palm downwards. He wears a crown but his face and that of his consort to his left are both peculiar, being short-nosed, rounding with large bulging forehead.

When all the metallic and cloth coverings were removed, the real nature of the image was noticed and an explanation was discovered for its large head, short limbs and short broad body. The artist was attempting to portray the image of Baby Kṛishṇa seated in state. The child wears a conical crown, a jewelled diadem,

eardrops, necklets, a girdle with a padma in front, armlets, bracelets, anklets and rings on the fingers and toes. He holds in his right back hand a modestly carved chakra and in the left, a śankha. His left front hand is placed on his thigh, while his right front hand is in the abhaya pose. In the mouth there is an attempt at a smile. The baby has soft breasts and a slightly bulging belly. The sculptor has attempted to show Baby Kṛishṇa who is called in the inscriptions 'Vittirunda Perumāl.'

The second stage of the structure appears to consist of the additional portions of the large navaraṅga hall having mostly sixteen-fluted pilasters, the porch in front of it with three sets of steps and the inner wall of the outer prākāra. These appear to have been constructed in the reign of Ballāḷa II, a little before 1175 A.D.

#### **Later additions to the temple.**

The last stage is the outer prākāra with the mahādvāra built perhaps a little before 1191 A.D., also in the days of Ballāḷa II.

An undated but definitely Hoysaḷa building is the vāhana maṇṭapa in the north-east corner of the outer prākāra. It is also of about the same time as the third instalment.

There stand three objects of interest to the east outside :—

- (1) A vasanta maṇṭapa of four cylindrical pillars.
- (2) A māsṭikal — not the representation of plough and umbrella.
- (3) A beautiful large door-frame of granite stone, about 18 feet high. For its huge size it is finely carved.

The metal images of the Kṛishṇa temple are really fine ones, particularly those of Kṛishṇa and Rukmiṇī, Satyabbāmā being from a different hand (Pl. III, 2 and 3). Both the former figures are beautifully poised in tribhaṅga with smiling faces and finely shaped bodies. Kṛishṇa stands on the left leg with the right one crossed behind and just touching the ground with his toes. The fingers of his hands are shown as in the act of playing on the flute which is itself not present. The dress and ornamentation are also superb and very tasteful. The images may come from the early or middle Vijayanagar period at the latest. They are evidences to prove that the art of sculpture did not decay under Vijayanagar but transferred its attention to metal work.

#### **Utsava vigrahas.**

#### **Nagamangala.**

#### **PALACE SITE.**

The site of the Palace which seems to have faced north extends between the temples of Saumyakēśava and Narasimha. The closed up doorway on the west wall of the prākāra of the Saumyakēśava temple gave the inmates of the palace access to the temple.



### NARASIMHA TEMPLE.

The Narasimha temple is about a hundred yards directly to the west of Saunyakēśava temple. Popular tradition states that it

**History.** is older than the latter structure. If this should be true, the inner temple will have to be assigned to the late Chōla times, which, however, is doubtful.

The temple appears to belong to the late Hoysala period, though it is not of great architectural importance. Most of its pillars are octagonal. The inner shrine has a pradakshina. The innermost portion which has a number of cylindrical granite pillars is Hoysala and perhaps belongs to the middle of the 13th century.

The temple has a garbhagriha, a vestibule, an inner navaraṅga, an outer navaraṅga, a mukhamanṭapa, a large pātālāṅkara as at  
**General description.** Melkōṭe, and a prākāra with a verandah inside. The mahādvāra has no gōpura.

The image of Yogā-Narasimha which has no stone prabhāvali is good but plainly worked. The image of Vishvaksēna in the navaraṅga is  
**Images.** of a poor class of Hoysala workmanship with gadā in the right hand and the fore-finger of the right hand raised. In front of the image of the spiral Nāga is an opening in the floor which is pointed out as the hole of an ancient cobra which is said to have given its name to the place.

### BHUVANĒŚVARA TEMPLE.

The original structure of the Bhuvanēśvara temple is of pot-stone and of the time of Vishṇuvardhana Hoysala. To the south-west of

**History.** the temple stands the inscription (E. C. IV, Nāga-mangala 3) of the time of Bammaladēvī (1135 A.D.).

Later extensions to the temple have been made on the north, east and south and are clearly distinguishable from the earlier structure by their uniform use of granite.

The basement of the original structure has two cornices, of which the upper one has dentil mouldings. The outer wall has tall thin  
**General description.** and right angled pilasters with large rosettes or padmas between some of them. The eaves are straight-sided with upward dentil projections.

The main doorway on the south, which is of pot-stone, is of the original structure, while the granite doorway on the east, which is quite plain, is of a later period. Thus the original navaraṅga appears to have had but one doorway only.

Inside the navaraṅga there are the cylindrical pillars which may well be attributed to the time of Vishṇuvardhana. They have square base and wheel- and

lotus-shaped mouldings characteristic of the period. The central ceiling, which is somewhat deep, has a lotus pendant.

The following images are found in the navaraṅga :—

- Images.**
1. Durgā.
  2. Nārāyaṇa, having a kirīṭa of the Chōḷa type and a prayōga-chakra as found at Banavāsi and elsewhere.
- The workmanship is, however, poor; and we can notice the Dravidian influence on the image.
3. A small Chaṇḍikēśa.
  4. Sūrya.
  5. Ardhanārīśvara, with a deer in the left upper hand, which looks like a horse having a bushy tail.
  6. Gaṇēśa.
  7. Nandi.
  8. Durgā, with the flames darting forth from the head.
  9. Shanmukha.
  10. Mahishāsuramardhinī.
  11. Two liṅgas.

The doorway of the vestibule is plain. Inside the garbhagṛiha is the liṅga mentioned as Śankara-Nārāyaṇa in the inscription referred to above. The utsavamūrti has the form of Sadāśiva. It has the image of Pārvatī on the left, and standing Gaṇēśa on the right. All the three are independent metallic images.

The navaraṅga has a cell on the north which is undoubtedly the structure of a later period. There is nothing extraordinary about the shrine of the goddess whose image appears to belong to the 19th century. The tower of brick and mortar is modern.

In front of the east doorway is a granite pillar, about 18 feet high, which has a cubical base, an octagonal shaft with wheel-shaped moulding and a square abacus.

**Pillar.**

**Bellur.**

### MĀDHAVARĀYA TEMPLE.

(Pl. IV, 3).

The Mādhavarāya temple appears to have been the main structure of the original agrahāra of Bellūr and to have been built in about 1284 A.D., *i.e.*, during the time of Vīra Narasimha as mentioned by two of the three large Hoysala inscriptions in the porch. The temple may be studied in two stages, *viz.*, the original Hoysala temple and the subsequent additions of the Vijayanagar period.

**History.**

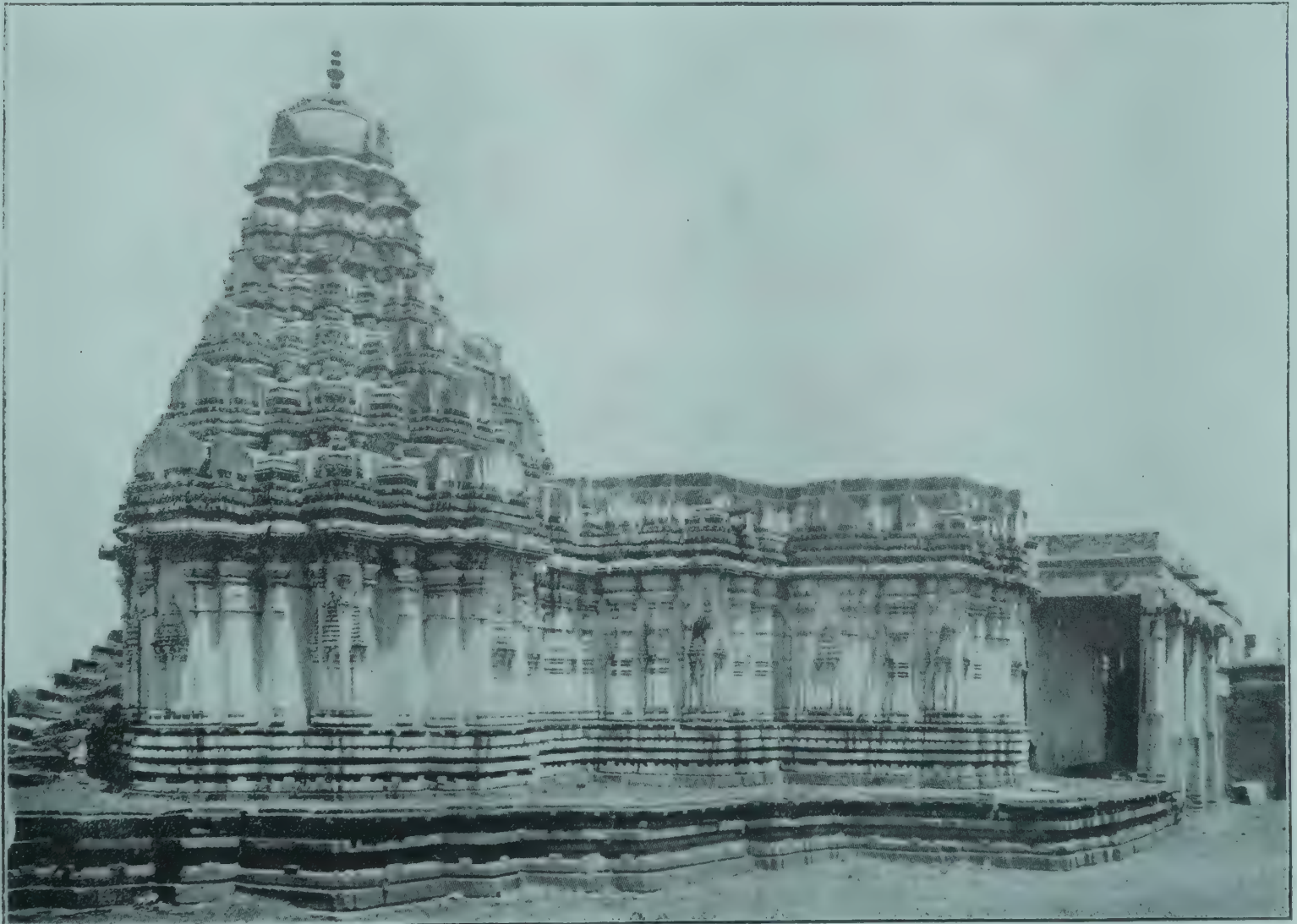




1. NARASIMHA, NARASIMHA TEMPLE, TONNUR  
(p. 28).



2. KARUGALLU, BELLUR  
(p. 35).



3. MADHAVARAYA TEMPLE, BELLUR (p. 32).





The original Hoysala temple is a trikūṭāchala of soapstone, with a garbhagriha, a vestibule, a square navaraṅga, and a porch of six squares which is rather peculiar. The temple is reared on a platform with an open pradakṣhiṇā which follows the contour of the original temple. The latter has a starshaped main cell with flattened south, west and north sides. The basement has five cornices, three of which have dentil ornamentations, the others being plain. The walls bear no figures but have ornamental pilasters and variously shaped towers borne on single or double pilasters.

The main cell only has a stone tower with four series of turrets of stone. Otherwise the tower is plain and its eastern projection has no Śaḷa group.

The original porch of the main temple is a large structure of soapstone with round bell-shaped pillars and the original cornice intact. To its north and south have now been constructed rooms of brick and mortar for housing the images of Gōpāla and Lakshmī-Nārāyaṇa brought from the Mūle-Siṅgēsvara temple. The Gōpāla image, particularly, is extraordinarily a beautiful image with its body in full tribhaṅga, its head bent to left and its tamāla tōraṇa showing detailed carving with monkeys, etc. The Lakshmī-Nārāyaṇa group, though also definitely Hoysala, is not of such high class workmanship. Perhaps it is a Pañchāyatana image. Its chakra is broken.

The navaraṅga is square with four bell-shaped pilasters and nine domed ceilings mostly of the simple lotus shape. At the back of the navaraṅga are the images of Gaṇapati and Mahishāsuramardini, both of which are thickly coated with wax.

In the south cell is a standing image of Vēṇugōpāla, about 5' high, the most interesting features of which are the slim boyish body and face.

In the north cell stands a very fine image of Janārdana, known locally as Varadarāja. If cleaned of its wax it would show great beauty of face and design. Behind it is the serpentine tōraṇa with the ten avatārs. At the foot of the image are seated the stone images of a later period, viz., Nammālvār with chinmudrā, Rāmānujāchārya with daṇḍa and Jīyar with folded hands.

The main cell is entered by a vestibule having a domed ceiling. The space inside is taken up by a finely towered wooden shrine for housing the metal images. The ceiling of the garbhagriha has a simple lotus dome.

The main image of Mādhavarāya, which is about 5' high excluding the pedestal, holds gadā, chakra, śankha and padma. On the prabhāvali are carved the figures of his consorts and the ten avatārs. Though the image is definitely Hoysala, it is rather flattish.

## GANGĀ VIŚVĒŚVARA TEMPLE.

The Gaṅgā Viśvĕśvara temple is a new shrine built just to the north of the Gaurĕśvara temple. Evidently it was constructed in Śaka 1591 corresponding to A.D. 1669, by Nañjappa, son of Hariyappa Hebbār of Beḷlūr.

In the temple are preserved three beautiful Hoysaḷa images belonging to the

### Hoysala images.

Mūle-Singĕśvara temple:—

1. Gaṇĕśa or Vidyā-Gaṇapati—a finely carved image.
2. Bhairava of beautiful workmanship with cobras, etc., round his head, and Kinnaras and dancing goblins lifting up a dog to drink the blood dripping from a severed head in the god's left hand.
3. A fine soapstone Nandi placed in the verandah.

## GAURĒŚVARA TEMPLE.

About a hundred yards to the north-east of the Mādhavarāya temple stands the temple of Gaurĕśvara which is the oldest structure in the place.

### History.

It is a small soapstone structure with its main doorway to the south.

### General description.

It is entered by a small porch having cylindrical pillars of granite.

Inside the navaraṅga are placed small Hoysaḷa images of Gaṇĕśa and Vīrabhadra and an old Nandi. The doorway of the vestibule is supported by screens with cruciformed perforations. The garbhagṛiha has a medium-sized and round-headed liṅga which is not now worshipped. There is a large inscription slab of Vīra Ballāḷa inside the south-east of the navaraṅga.

The outer walls of the temple are broken by ornamental pilasters. The stepped pyramid tower has on the eastern projection a fine undamaged group of Saḷa and the lion, covered over by lichens.

## MŪLE SINGĒŚVARA TEMPLE.

The Mūle-Singĕśvara temple stands to further north-east of the Gaṅgā-Viśvĕśvara temple. It is an original Hoysaḷa temple of

### General description.

soapstone with three stepped pyramid towers over three cells enshrining originally Vēṇugōpāḷa, Śiva-liṅga and Lakshmī-Nārāyaṇa. On either side of each vestibule doorway are perforated screens. The navaraṅga has four ornate bell-shaped pillars and nine ceilings each of which is differently designed. A small porch borne on twenty-four fluted pillars stands to the east with three large inscription slabs of the Hoysaḷa period to the south.



### VIMALANĀTHA BASTI.

Inside the town and close to the east gate stands a granite structure constructed in 1680 A.D. It enshrines an image of Vimalanātha, the thirteenth Tīrthankara.

The mukhamanṭapa has a stone inscription of the time of Doḍḍadēvarāja Vaḍeyar. The navaraṅga doorway has been provided with an ornamental metal covering bearing an inscription of 1680 A.D.

The basti is not of historical or architectural importance. The place has about 50 houses of a prosperous Jaina community, mostly living by trade.

### VĪRABHADRA TEMPLE.

The small Hoysaḷa temple of Vīrabhadra in the town is recently repaired. In front of the structure stands a soapstone pillar with a worn inscription on its east and north faces. Inside the garbhagṛiha there is an image of Vīrabhadra, about 3' high, holding sword, arrow, strung bow and oblong shield with Daksha-brahma to right and Durgā with sword and shield in her hands to left. There is nothing more remarkable about this temple.

### KALLĒŚVARA TEMPLE.

About a mile to the south-east of Bellūr and close to the Nāgamaṅgala road stands the dilapidated temple of Kallēśvara. It has a garbhagṛiha, a vestibule and a long navaraṅga with rough hewn octagonal pillars. A Gaṇēśa, a Nandi and a much damaged image of Shaṇmukha are kept in the hall. In the cell there is a natural liṅga of medium size. In front of the temple stands a tall slanting pillar without capital. The brick tower has almost disappeared.

To the north of the temple is the smaller shrine of Dēvī enshrining a mutilated image of standing Pārvatī holding abhaya, pāśa, goad and dāna. The breast band and folded *sari* indicate that the image belongs to the 14th century A. D.

A viragal and a mahāsati stone lie in front of the temple.

### VENKAṬĒŚA TEMPLE.

In the south-west corner of the fort stands a small building with a navaraṅga and a disappeared garbhagṛiha. The stone doorway of the latter is yet supported by the dvārapālas. Though the structure is called the Venkaṭēśa temple, it is used as a store house for the things of the Mahadēvēśvara temple. The dīpastambha has a Vaḍagalai Śrīvaishṇava caste mark supported by śankha and chakra and followed by a Kannada inscription of 12 lines of 1519 A.D.

### KĀRUGALLU.

(Pl. IV, 2).

About a hundred yards to the east of the Mādhavarāya temple stands the Kārugallu of the village consisting of two large slabs of soapstone standing erect



on a platform with a small square stone set upright in the middle. On Jyeshṭha śuddha Paurṇami a festival is observed here, which is called the *Kāru* festival. A pavilion is erected on that day and the Patel and Shanbhogue are expected to have ceremonial head shave. After this Brahmaḍēva is installed here by the village astrologer and worshipped. *Prasāda* is distributed to the assembled people. The festival appears to be connected with the raising of the new harvest and the installation of the village officers. The village cattle are taken round the stone which is said to have curing powers.

### Chunchangiri.

The hill at Chunchangiri has in recent times become a noteworthy place of pilgrimage. Quite a large gathering collects during the jātra season from various parts of the State. The following are the points of interest that we come across as we climb up the hill :—

1. First tōraṇa with rudrāksha and floral ornamentation on the jambs and lintel. The latter has Gaja-Lakshmī on its front face and several interesting sculptures on the other side also, among which are the figures of some yōgis practising yōga.

2. A flight of about 60 steps carved on a single rock leads to a mahādvāra whose lintel has a seated figure of Śiva flanked, like Gaja-Lakshmī, by elephants. In front of the mahādvāra is a maṇṭapa built over a pair of feet carved on a boulder. A brick and mortar bull surmounts the maṇṭapa.

3. Three tōraṇas lead to several maṇṭapas built for the use of the pilgrims. There is also an *uyyāle-maṇṭapa* nearby.

4. Another tōraṇa leads to the area of the maṭha where there is a Bhairava shrine which appears to be a construction of about the 18th century. In front of the shrine there is the standing figure of a female deity. To the south are about a dozen shrines, each enshrining a pair of feet evidently referring to departed *gurus*.

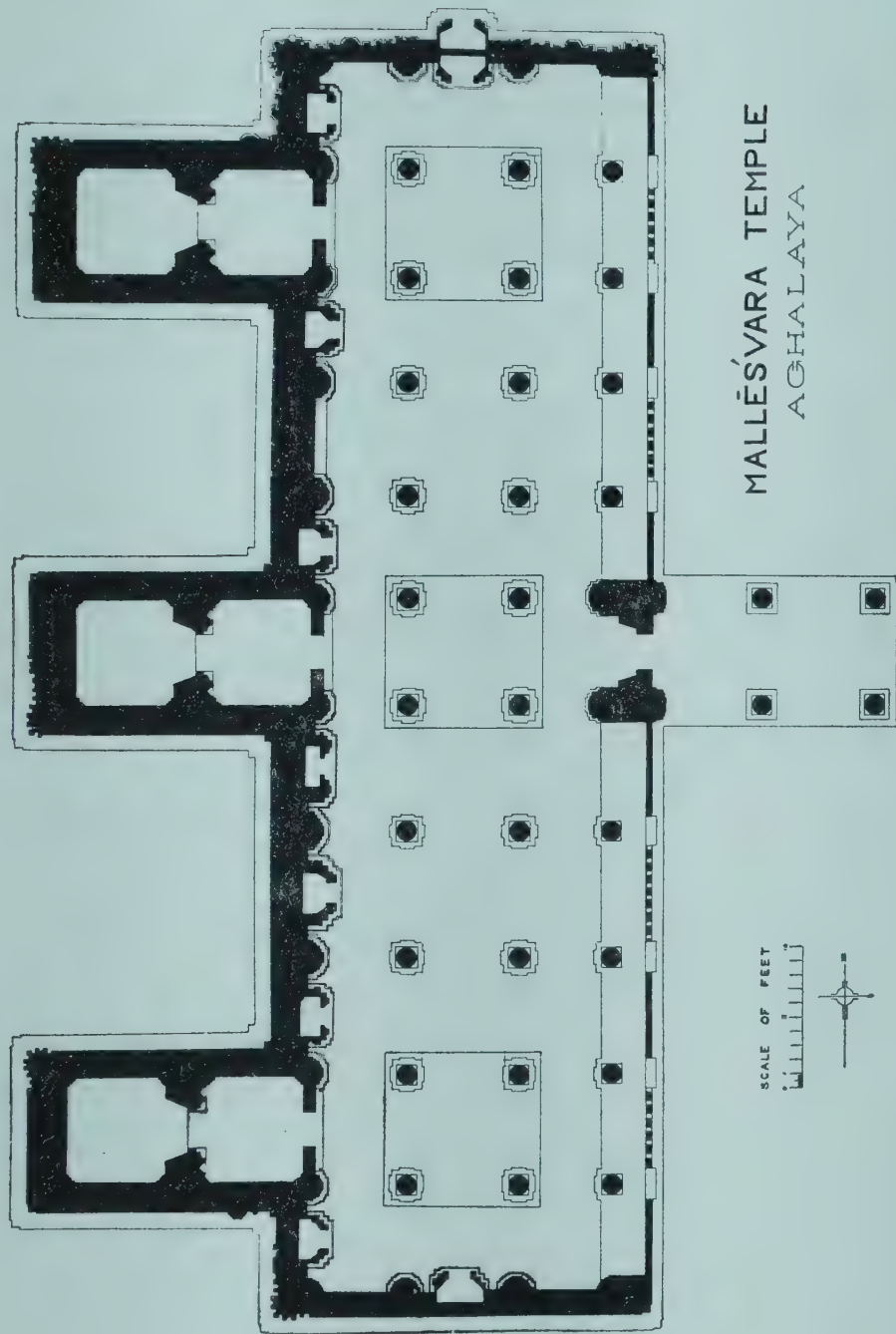
5. Gateway and maṇṭapas of the Nāgachāvaḍi. About 60 yards to the south is a Kalyāṇi pond called Bindusarōvara.

6. Inscription No. Nāgamāṅgala 64, *Epigraphia Carnatica*, Vol. IV. A standing figure of Āñjanēya is carved on the rock, in front of a triśūla set upright. To the right of the latter is a kalaśa with a trident set in it, also upright, and flanked by the sun and crescent. Here is a Nāgari inscription of two lines.

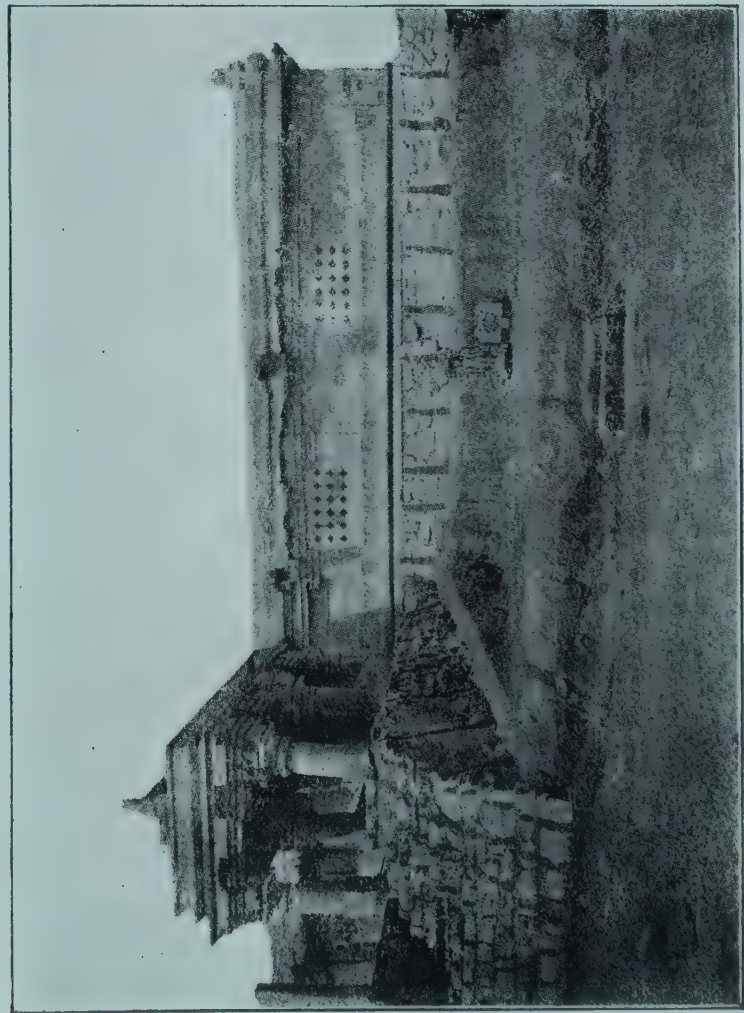
7. On the rock called Basavaṇṇana-guṇḍu there is a six-line Kannaḍa inscription. The bull on the rock is rudely carved and resembles the Penugonḍa bull. An open maṇṭapa enshrines the bull and there is a pillar in front.

8. About 50 yards further up is situated the Gaṅgādhareśvara temple with a mukhamanṭapa of the Pāllegār period, having in its central aṅkaṇa pillars with





1. GROUND PLAN (p. 37).



2. MALLĒŚVARA TEMPLE, AGHALAYA (p. 37).



3. NAVARANGA HALL, MALLĒŚVARA TEMPLE, AGHALAYA (p. 39).





bracket figures as in Lepākshi, though the sculptures are ruder here. Two of the bracket images are shown as Mudugere-gauḍa and Balāvalli-gauḍa. Two pillars have rearing lions on elephants and two more are composite.

In the main cell facing east there is an *udbhava* līṅga of rude stone. Opposite to this cell and on its left side are three more cells which also contain līṅgas called Mallēśvara, Chandramaulīśvara and Sōmēśvara. These with Gaṅgādhārēśvara and Gavi-Siddhēśvara further up in a cave, form the Pañchaliṅgas on the Chunchangiri hill.

9. The way leading up to the Gavi-Siddhēśvara cave temple is on rocks with no steps. The temple is a natural cave half way up the hill. It is semi-circular in shape, about 20' long, 15' broad and 4' high. It faces west, enshrining a līṅga. In front of it is a rudely-shaped damaged small Nandi said to have the power of granting the boon of children. The west face of the cave has now been walled up and makes a comfortable abode for hermits. There is water supply close by on the south, called Haḷe-Gajāguṇḍa.

10. On the top of the hill there is another cave temple dedicated to Sōmēśvara. This cave faces north. Since there are no steps to reach it, one has to walk on rocks to visit the temple.

11. On the south end of the top rock there is the Chēlūru-Kamba.

12. On the north end is the Gaḷige-Kallu with another pillar on the peak.

13. Further to the south and on the slopes of the hill there is the Sappe-svāmi maṭha.

14. To the north is Kaṇive-Hanumantarāya carved on rocks.

### Aghalaya.

Aghalaya is a village about five miles south-east of Śravaṇa Belgōḷa and five miles west of Santebāchalli to which hobli it belongs.

### LAKSHMĪNĀRĀYAṆA TEMPLE.

The Lakshmīnārāyaṇa temple in the village is a 17th century structure, architecturally unimportant. It has been for the most part rebuilt. The vestibule doorway is of potstone and ordinary. The granite pillars in the navaraṅga are square and rude.

### MALLĒŚVARA TEMPLE.

The Mallēśvara temple is a Hoysala structure of soapstone belonging to about 1260 A.D. and resembling in many respects the temple at

**General description.** Gōvindanahalli near Kikkēri. It is a trikūṭāchala (Pl. V, 1) without the towers. But its three cells are placed parallel to each other. Each cell has a closed vestibule. There is a common navaraṅga about 100 feet long and 25 feet broad. In the centre of the east wall there is only one doorway which leads out into a porch, two aṅkaṇas deep and having four pillars (Pl. V, 2).

The temple now stands on a high platform which appears to be quite modern.

The outer wall which has only two plain cornices below has plain pilasters in the upper part of the wall cutting it up into five parts in the north and five in the south. Two of these parts on either side are perforated with indented square pattern perforations.

#### **Outer wall.**

The lower part of the upper wall bears sculptures in relief which, though not of high quality, are interesting. From the east door to the south there are only a few standing under canopies.

#### **Sculptures.**

They are Matsya, Kūrma and Varāha. The face of the last is broken. Each is supported by a Garuḍa.

The sculptures are more continuous from the east door northwards. They are in order :—

- (1) Kalki on horse-back holding sword and shield.
- (2) Buddha as a sanyāsi seated in yōgāsana with chinmudrā.
- (3) Balarāma.
- (4) Lakshmī dancing with kalaśa to left and elephant to right, having six hands (rosary, chakra, padma, pāśa, śaṅkha and fruit).
- (5) Śrī Rāma holding bow and arrow.
- (6) Paraśurāma holding axe and fruit.
- (7) Viṣṇu standing—not fully carved—two sets.
- (8) Kṛishṇa and Satyabhāmā on Garuḍa.
- (9) Viṣṇu standing—three sets—not clear.
- (10) Indra and Śachī on elephant (Pārijātāpaharaṇa).
- (11) Viṣṇu standing—four sets.
- (12) Ugrānarasimha.
- (13) Viṣṇu standing—three sets.
- (14) Viṭhala standing—supported by consorts. In the field above, conch and discus.
- (15) Viṣṇu standing.

#### *North wall—corner—*

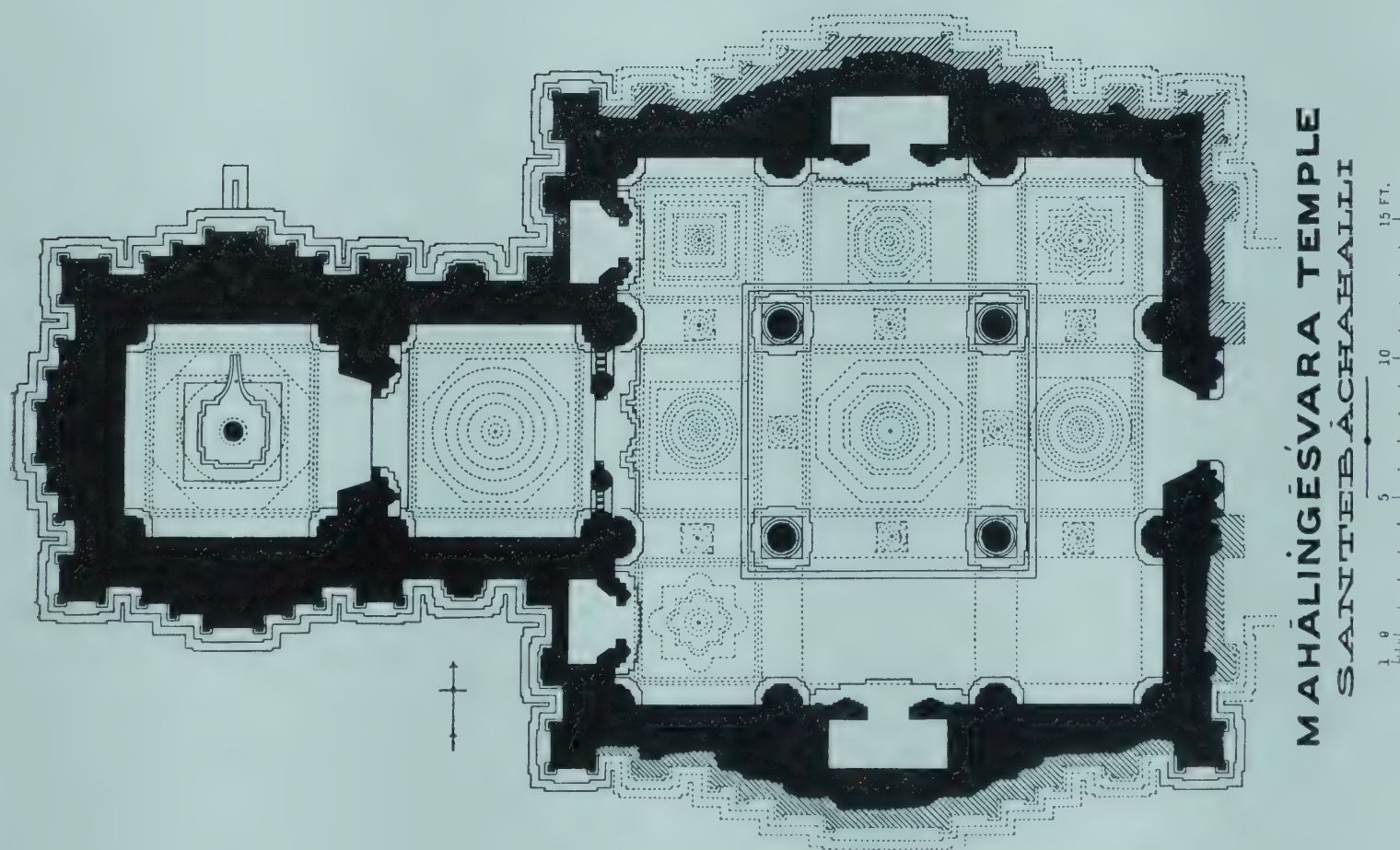
- (16) Viṣṇu standing—two sets.
- (17) North niche—empty.

#### *North wall—continued—*

- (18) Pārvatī dancing (rosary, goad, svargahasta, phala).
- (19) Bhairava standing with Bhairavī.

The upper wall appears to have been originally decorated throughout with large indented square pilasters and smaller ones bearing interestingly shaped towers and canopies. A good part of this outer wall on the south has now disappeared and is being substituted by a roughly built size stone structure. The back walls of the





2. VESTIBULE CEILING, MAHALINGESVARA TEMPLE,  
SANTEBACHALLI (p. 43).





garbhāṅkaṇas are also well preserved along with the old parapet in a few places. Originally the garbhāṅkaṇas stood out well separated from each other but more recently the bays have been filled in by earth and supported by a rubble wall which gives the building an oblong contour.

The pillars of the porch are necked cylindrical ones of potstone. Each of the two ceilings is comparatively plain except for the  
**Porch.** padma dome and rosettes on the corner stones.

The navaraṅga doorway is also plain, the jambs evidently having lost their dvārapālas. The navaraṅga hall which has potstone  
**Navaranga.** benches against the east wall is supported by thirty pillars of the necked cylindrical potstone variety (Pl. V, 3). The hall is divided into three parts each of which has a platform, about six inches high, facing the cell and bearing a Nandi image. The three central ceilings are similar to those in the porch.

Against the west wall of the navaraṅga are constructed seven towered niches. Two more are found against the north and south walls. Each of these niches has an image and there are more images placed around the navaraṅga. They may be thus identified starting from the south-east and running clockwise :—

- (1) Intertwining nāgas.
- (2) Sūrya with seven horses on the pedestal (Hoysala image).
- (3) Hooded cobra.
- (4) Saptamātrikā panel with Vīrabhadra (Hoysala work).

*West wall—*

- (5) Gaṇeśa.
- (6) Mahishāsura-mardini standing.
- (7) Umāmahēśvara in sukhāsana—good group but covered by muck.
- (8) Gaṇeśa.
- (9) Mahishāsura-mardini.
- (10) Gaṇeśa.
- (11) Mahishāsura-mardini.

*North wall—*

- (12) Sūrya with seven-hooded serpent over his head.
- (13) Shaṇmukha on peacock—the latter's head is broken.
- (14) Kēśava—right padma hand broken.

*North-east corner—*

- (15) Gaṇeśa.
- (16) Gaṇeśa.

The three cells are very similar to each other. Their vestibule and navaraṅga doorways have dvārapālas. The lintels of the vestibules have Umāmahēśvaras. On the architrave are :  
**The cells.**

South cell—Pārvatī seated.

Middle cell—Dancing group.

Last cell—Pārvatī seated.

The vestibules have shallow padma domes. The garbhagriha doorways have Gajalakshmī on the lintels and Tāṇḍavēśvara on the architraves. The garbhagrihas have under the shallow padma domes, round-headed medium-sized black lingas the names of which cannot now be identified since the inscription dedicating the temple is not forthcoming.

### Malagur.

#### MALLĒŚVARA TEMPLE.

The Mallēśvara temple is to the north of the village. It has a garbhagriha, a vestibule and a navaraṅga. The outside walls have their right-angled pilasters. Among the cornices of the basement one is octagonal. The tower and the navaraṅga are in ruins. The stone tower appears to have been a stepped pyramid originally. In the navaraṅga there are cylindrical necked pillars and a shallow padma-domed ceiling. The vestibule is open. The liṅga in the garbhagriha is conical-headed.

#### HARIHARA TEMPLE.

The Harihara temple is to the south of the Mallēśvara temple described above. It belongs to the 12th century A.D. according to a Kannaḍa inscription of four lines on the Garuḍa-Nandi pedestal of the Harihara image, which mentions Viṣṇu-vardhana, his queen Śāntale and the mahāmaṇḍalēśvara Baleyanāyaka who is said to have been the brother-in-law of Queen Śāntale. Baleya set up the image.

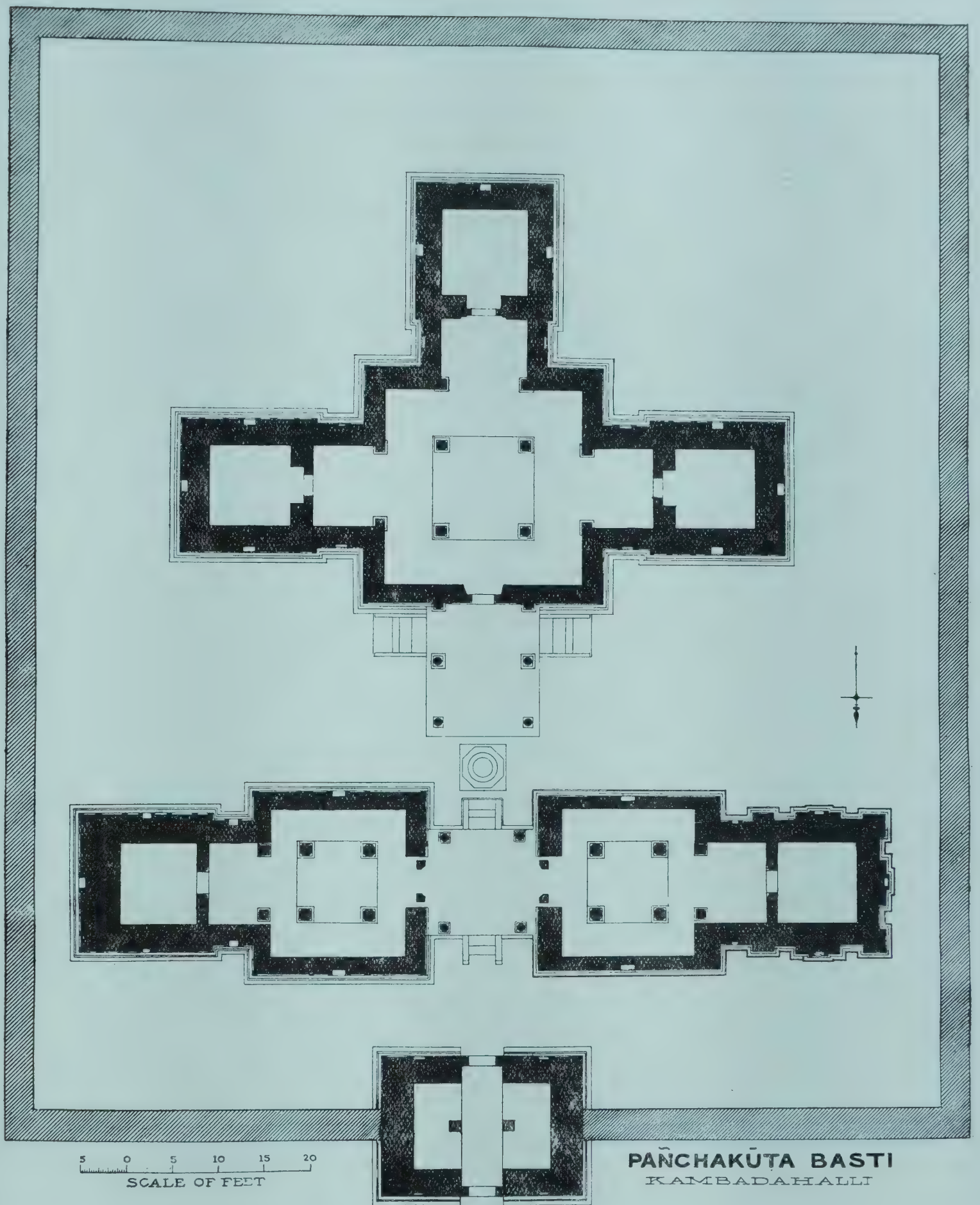
#### History.

The temple is very plain, having two octagonal pillars in the navaraṅga, perforated screens on the jambs of the vestibule doorway with transverse rhomboidal perforations and a good image of Harihara, about 5 feet high. The image stands on a pedestal containing Nandi in the south-east and Garuḍa in the east. The god is fully ornamented and holds rosary, trident, chakra and śaṅkha with a sarpakuṇḍala in the right ear and a makarakuṇḍala in the left ear. His tōraṇa is serpentine with a simhalalāṭa. On either side of the god stands a consort. The nose of the main image is broken as also the right hand of the goddess on the left.

On the frieze of the tōraṇa of the image are the Ēkādaśa Rudras on the right and the ten avatāras of Viṣṇu on the left.

There is a stone oil mill to the south-east of the temple.





GROUND PLAN (p. 44).





## THE VĪRABHADRA TEMPLE.

A little to the north of the two temples above described, stands the Vīrabhadra temple which is a structure of the Pāllegār period. It is of no importance. In the navaraṅga are rude figures of Vīrabhadra, Gaṇapati and Nandi. In the garbhagriha is the image of Vīrabhadra, about 4½ feet high including the pedestal.

## KALLĒŚVARA TEMPLE.

The Kallēśvara temple which stands about fifty yards to the south-east of the Vīrabhadra temple is characterless, though it is perhaps as old as the inscription No. Kṛishṇarājpet 68 standing to its south. There are no sculptures on the walls. The temple is mostly built of granite in the front aṅkaṇa and not important. The old structure was originally of one aṅkaṇa only and of potstone. The garbhagriha enshrines a liṅga and in the mukhamanṭapa a Nandi is kept. Against the outside north wall of the temple is kept a Hoysala Gaṇēśa image of potstone.

## Santebachalli.

## MAHALINGĒŚVARA TEMPLE.

Santebāchalli is a large village about fourteen miles north-west of Kṛishṇarājapet. It has five temples, the oldest of which is that of

### General description.

Mahalingēśvara to the north of the village and close to the tank bund. It is now in a very dilapidated condition.

When intact it must have been a rather artistic temple built in the Hoysala period. It has a garbhagriha, a vestibule and a navaraṅga with no porch (Pl. VI, 1). The outer walls of the navaraṅga have now disappeared, having collapsed. But the walls of the vestibule and the garbhagriha are intact and show very good workmanship.

The basement has five cornices, of which only one has been finished. On the other cornices Tāṇḍavēśvara and other images are partly

### Outer view.

carved. The sōmasūtra has a well carved lion face with the water pouring on the head of a crowned person seated

in padmāsana and supported by chauri bearers. The upper part of the wall is ornamented with plain pilasters. The soapstone tower which has three rows of carved turrets has well worked kīrtimukhas and figure panels among which may be noticed the following:—

*South.*—Ugranarasimha.

Vēṇugōpāla.

Bhīma fighting elephant.

Tripuradahana, etc.

*West.*—Tāṇḍavēśvara.

Umāmahēśvara.

Śaḷa killing lion.

Mōhinī and monkey, etc.

*North.*—Monkeys sporting.

Bhairava.

Kālabhairava, etc.

The temple originally must have had a porch of one *aṅkaṇa* with a ceiling of concentric circles rising over an octagon. Some of these stones are lying about. The *navaraṅga* doorway (5' × 2') is yet standing.

The *navaraṅga* is a finely worked hall about 20' × 20' with indented square pilasters and fine lathe-turned and bell-shaped pillars with well finished scroll, floral and horse-shoe bands and beaded hangings.

The *navaraṅga* ceilings, at least those that are now standing, are all deep domes of the following description :—

*East.*—Circular gallery and concentric circle.

*South-east.*—Disappeared.

*South.*—Disappeared.

*South-west.*—Arched śrīchakra gallery with similar concentric śrīchakras above.

*West.*—Square gallery and concentric squares.

*North.*—Octagonal gallery with concentric octagons.

*North-east.*—Eight-pointed starred gallery with similar concentric stars.

*Central.*—Octagonal gallery with concentric octagons.

Many of the pendant buds have now disappeared.

Set inside the walls of the *navaraṅga* are four niches which contained beautifully carved images, each about 2½ feet high. Only three of them are now remaining in a mutilated condition.

*South.*—Standing Brahma with the nose and hands broken. Only the central face is bearded. A fine figure.

Second niche—Blank.

Third niche—Blank—but near it is a much mutilated Umāmahēśvara group, with the body of the goddess broken.

Fourth niche—Vishṇu standing; well carved, but all the hands are broken.

The towers of these niches are many-storeyed, though carved in *relievo*.

The vestibule doorway which is supported by Śaiva *dvārapālas* and dancing ladies has perforated jambs with the indented square perforations correctly and elegantly carved. The lintel and architrave are blank. It is said that in the *navaraṅga* there was a fine large bull, about six feet in length, which is said to have been taken away to Bangalore.





1. PANCHAKUTA BASTI, KAMBADAHALLI (p. 44).



2. YAKSHI (PADMAVATI ?),  
SANTINATHA BASTI, KAMBADAHALLI (p. 48).



3. YAKSHI, ADINATHA BASTI,  
KAMBADAHALLI (p. 45).





The vestibule has a very well carved ceiling with the eight Dikpālas on the corner stones, and an octagonal gallery having Śiva and Gaṇēśa dancing with Kumāra and the Ādityas looking on. There are three sets of three concentric arches above with a scroll circle having dancing Yakshas (Pl. VI, 2).

The garbhagriha doorway which has dvārapālas on the jambs and Gajalakshmi on the lintel has five variedly shaped turrets on the architrave.

The garbhagriha ceiling is well carved with lion faces on the corner stones and a lotus in the dome. The liṅga is dark and medium sized.

### ĀÑJANĒYA TEMPLE.

The Āñjanēya temple is a very plain structure of the Vijayanagar period with a large slab having a Virāñjanēya image carved on it in relievo. It is archæologically unimportant.

A large number of vīragals and māstikals are lying near Māstamma's temple. None of them bears an inscription.

### NĀRĀYAṆA TEMPLE.

The Nārāyaṇa temple is a plain structure of the late Hoysala period with four neckless granite pillars, shallow padma ceilings, no pradakṣhiṇa and a Nārāyaṇa image, about seven feet high, of the late Hoysala period. It has the ten avatāras on its rather poorly worked prabhāvaḷi. The image is supported by consorts and holds śankha, padma, gadā and chakra.

### VĪRABHADRA TEMPLE.

The Vīrabhadra temple is situated in the centre of the village. It is a structure of an ordinary type and belongs to the Vijayanagar period. It contains a garbhagriha with a small Vīrabhadra image, about 2½ feet high, and a seated Kālī image, a vestibule with a small Nandi, its doorway having dvārapālas, a navaraṅga with four cubical pillars having sixteen-fluted shafts, and with a shallow padma dome, and a mukhamanṭapa, now walled up, of fifteen aṅkaṇas with similar cubical pillars. Only the two front pillars of the mukhamanṭapa have low bas-relief sculptures like wheeling acrobats, Gaṇēśa resting in palanquin, Purushamṛiga worshipping liṅga, swan, yāli slaying lion and two lions rearing backwards. The tower over the garbhagriha is of brick and mortar. The temple is not of much architectural importance. The inscription, Kṛishṇarājpet 65, is standing to the left of the main entrance.

### Kambadahalli.

Kambadahalli is an ancient village about a mile to the south of Biṇḍiganavale, a hobli town in the north-west of Nāgamaṅgala taluk.

#### Situation.

Its name is derived from the lofty Jaina pillar that stands near its north-west corner. In the earliest inscriptions it is described as a part of Biṇḍiganavale which name must thus be earlier.

### PAÑCHAKŪṬA BASTI.

(Pl. VII).

This small village has on its west a group of seven shrines close to the Jaina pillar. These are perhaps some of the oldest Jain monuments of importance in the State (Pl. VIII, 1).

#### History.

They appear to have been constructed in at least three stages and to have undergone repairs several times. Yet they maintain an architectural character which is easily distinguishable, being made almost completely of granite.

The earliest structure appears to be a cross-shaped trikūṭāchala with straight sides having three garbhagṛihas with open vestibules and a common navaraṅga with a porch of two aṅkaṇas, the whole group facing north. We shall call it the Ādinātha Basti.

#### Adinatha basti.

The chief external features of the Ādinātha Basti are : the well dressed octagonal cornice of the basement ; the right-angled pilasters with beaded hangings, mermen or Yakṣhas or Jinas occasionally and loaf-shaped top mouldings and deep ribbed brackets with vertical floral bands on the walls ; and niches surmounted by a floral or makara tōraṇa with flying Gandharvas or ridden yālis occasionally, mukkoḍes, or makaras ridden by Yakshas. Some of these niches have yet the originally installed Jaina images. All the 24 Tīrthankaras seem to have occupied these niches. Under the cornice is a row of swans in various attitudes. The eaves are sharply curved and ornamented with horse-shoe-shaped arches with floral śikharas and corners and a line of medallions. The parapet has a frieze of sea-horses or lion-faced fish. The three towers are all of granite. The first tier is made up of turrets having boat-shaped śikharas on each side and square-shaped śikharas in the corners. The second tier is made up again of a frieze of swans, a sharp cornice with horse-shoe arches and a row of lion-fish above which are placed in the corners regardant maned lions with one uplifted fore-paw reminding us of the Pallava lion. The towers (Pl. IX, 1, 2 and 3) are variedly shaped, the east one being round, the north one square and the west one octagonal. Each of these has on each side a floral base having on each side a horse-shoe arch. Each of these again is bulbous. It is noteworthy that the bulbous dome of the east tower (Pl. IX, 1) anticipates that of the Taj by at least seven centuries. Each of these śikharas rises on a *grīva* or neck which is well-shaped and is ornamented

#### External features.





1. EAST TOWER, ADINATHA BASTI (p. 44).



2. SOUTH TOWER, ADINATHA BASTI (p.44).



3. WEST TOWER, ADINATHA BASTI (p. 44).



4. WEST TOWER, TWIN BASTIS (p. 46).





with pilasters. On the top of the śikhara there is a padma placed upside down, but in each case there is no kalaśa. These towers remind us of the Chāmuṇḍarāya Basti of Śravaṇabelgoḷa, of the Bhōga-Nandi temple tower at Nandi and of the brick tower of the Rāmanāthēśvara temple at Narasamaṅgala and even hint at a distant connection with the Kailāsa temple at Ellōra and the Dharmarāja ratha of Māmallapuram. There is little doubt that they belong to a period much earlier than that of the Hoysaḷas and perhaps much nearer to that of the Bhōga-Nandi temple. The date C. 900 A.D. may be approximately assigned to these structures.

The inner view of this trikūṭāchala temple is comparatively plain except for the sculptured images installed in it. The navaraṅga doorway is plain and the four pillars inside the navaraṅga are octagonal without any definite bell moulding. But the vase and in place of the wheel moulding an octagonal loaf-shaped moulding appear. The brackets have no ribs. The slabs of the roof around are convergingly shaped and placed so as to appear like rays emanating from the centre.

#### Inner view.

The central ceiling which is composed of three large slabs of granite is flat and divided into nine panels which contain well-carved and slim-bodied Dikpālas riding on finely shaped vāhanas with Dharaṇidra Yaksha in the central panel blowing a conch in the right hand and holding staff in the left with a five-hooded cobra on his head and a chāmara bearer on each side.

The pilasters of the open vestibules are octagonal (on the south) or cubical with indented square shafts and vase-shaped and round cornice mouldings having beaded and floral hangings on the cubical mouldings. The central or southern cell has on a simhapīṭha an image of Ādināthasvāmi of soapstone. Its supporting male chāmara bearers are of granite. This raises the doubt that the soapstone Ādinātha is not the original image, the old image being probably the one now kept in the south-west corner of the navaraṅga. The latter appears to have been for some reason dethroned and transferred and a soapstone image installed very probably by Pārśvadēva of the Gaṅga dynasty who was a general in the Hoysaḷa army in 1167 A.D.

In the south vestibule are kept two standing images of Pārśvanātha with the seven-hooded cobra, each about six feet high. Since the vestibule beam sprung a crack, two supporting pillars were given perhaps by Pārśvadēva in the Hoysaḷa period. The latter person perhaps also got the images of the corresponding Yaksha and Yakshiṇī installed in front of these additional pillars. The Yakshiṇī is a very fine figure, well ornamented with finely folded drapery and two gods riding on a regarant lion on the pedestal.

The east cell contains an image of Nēminātha of granite seated on a simhapīṭha and having two male chāmara bearers. His Yaksha and Yakshiṇī are seated in the vestibule.



In the west cell is seated Śāntinātha of granite, bereft of his original simha-pīṭha. In the vestibule of this cell are seated two similar looking Yakshas who perhaps do not belong to him. In the south-east corner of the navaraṅga are a Yaksha and Yakshiṇī, the latter being a finely carved specimen. Perhaps they belonged to the Śāntinātha shrine originally, or at least the Yakshiṇī.

It is doubtful if the porch was not put in slightly later. In front of the porch is an octagonal pīṭha bearing the eight Dikpālas on its corresponding faces.

About 10 feet in front of the porch of the trikūṭāchala is a pair of twin temples built facing each other and generally similar in plan. The east one has the octagonal cornice while the west one has the round cornice (Pl. IX, 4) on the basement with a row of lion-fish just above it. In other respects these two temples are similar in character to the central shrine of Ādinātha in the trikūṭāchala. The wall pilasters have not the ribbed brackets here and the tōraṇas over the niches are highly floral.

#### **Twin temples.**

A porch about fourteen feet wide now connects the two where formerly there might have been an open space. The grouping of these five temples in close juxtaposition reminds us of the temples of Āvaṇī, which they resemble in many respects. In its inner view the western structure has many resemblances to the triple temple. Its navaraṅga doorway jambs bear the waved floral band. The navaraṅga pillars are octagonal with beaded hangings and having the vase and loaf mouldings. The side ceilings are sloping and plain. The central ceiling which is flat has the Dikpālas with Dharaṇīndra Yaksha in the centre. From the open vestibule the Yaksha and Yakshī are missing. In the garbhagṛiha is a seated image of a Jina Tīrthankara attended by male chāmara bearers.

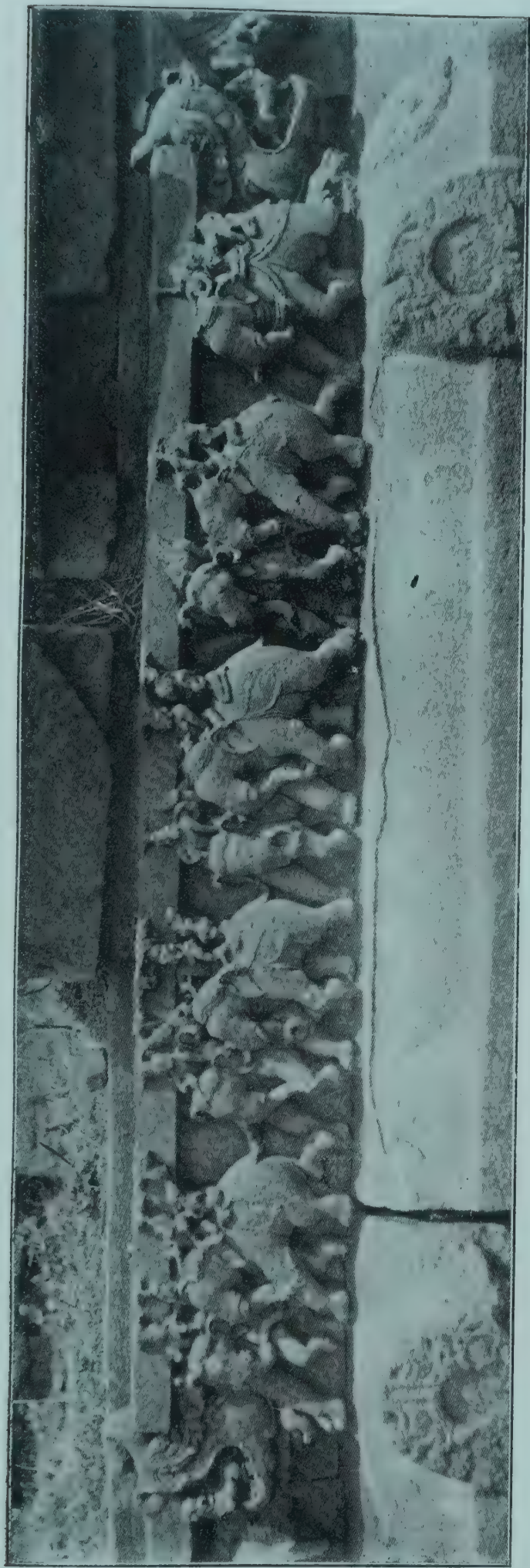
The east shrine is similar except that its pillars are round and lathe-turned like those of the trikūṭāchala porch and of the Narasamaṅgala temple, its central ceiling being similar and with the vestibule also vacant. The seated Jina in the garbhagṛiha is similarly attended by male chauri bearers.

In the compound near the porch is a standing image of Pārśvanātha with the legs broken and in the west compound wall is a soapstone elephant. What the original position of these were, is uncertain.

About ten feet to further north is a granite gateway without a tower with the octagonal cornice on the basement, Jinas standing in the niches with floral tōraṇas above them and right-angled pilasters on the upper walls with the rows of swans above and sharply curved eaves with horse-shoe arches. The gateway is only about 7'×5', rather too narrow for an important temple but perhaps particularly safe. This gateway had originally on either side a compound wall enclosing the five shrines which together gave the temple the name of Pañchakūṭa Basti. The Basti belonged to the Mūlasaṅgha, Konda-kundānvaya, Pustakagachcha and Dēśigaṇa.

#### **Gateway.**





1. ELEPHANT FRIEZE (No. 8—p. 47).



2. ELEPHANT AND LIONS (No. 6—p. 47).  
TWO BULS FACING EACH OTHER (No. 19—p. 47).



3. TWO RIDERLESS HORSES (No. 15—p. 47).  
ELEPHANT AND HORSES (No. 17—p. 47).







## ŚĀNTINĀTHA BASTI.

About twenty feet to the north of the compound wall and a little to the north-east of the gateway were built, at a slightly later period, two other temples facing each other.

The basement is high with a round cornice of soapstone and a finely carved frieze of ridden horses and elephants, wild lions and yālis.

**Outer view.** This frieze is one of great interest, its workmanship being superior to that occurring in any Hoysala temple. The animals are more natural and lively and bespeak of the master artist who outlined them as also the finely shaped, large-chested, small-loined riders. Commencing from the north doorway and running clockwise, the striking sculptures are noticed here :—

*North face—*

- (1) A lion with ram's horns fights a yāli or trunked lion.
- (2) Lion frieze with makara in the corners.
- (3) A battle between two elephant corps.

*East face—*

- (4) Cantering horsemen.
- (5) Row of lions.

*South face—*

- (6) Two lions attacking an elephant (Pl. X, 2).
- (7) Two royal figures on horseback with umbrella holders behind them.
- (8) Two elephant corps fighting. The fore-shortened elephants which are attacked by those in profile are well carved. The riders wear well-shaped tiara (Pl. X, 1).
- (9) Horsemen.
- (10) Lion frieze with makaras at the corners.
- (11) A high personage seated on a throne with attendants
- (12) An elephant procession.
- (13) An elephant racing to attack a horseman.

*West face—*

- (14) A battle scene with spearmen and horsemen intermixed. One hero has fallen
- (15) Two riderless horses. The male follows the female and paws the earth with its hoof (Pl. X, 3).
- (16) A cavalry battle.
- (17) An elephant pulling a rider off the horse he is riding (Pl. X, 3).

*North face—*

- (18) Men on elephants pursuing lions.
- (19) Two bulls facing each other, perhaps fighting.
- (20) Two horses fighting.

(21) Two trunked yālis facing each other.

The sculptures on the base of the east shrine are better outlined and finished than those on the west shrine. But between the two a platform has been built in which does not allow a full appreciation of the original outlines of the structure here. The upper portion of the west shrine is of well-dressed granite blocks, while the upper part of the rest of the walls is all of bricks of size 11"×6"×2".

The navaraṅga doorway on the north which bears the inscription (Epigraphia Carnatica, Mysore Supplement, Ng. 232) of Boppa, son of Gaṅgarāja, has on its jambs five ornamental bands consisting of floral scrolls, rhomboidal rosettes, flowers and an indented square pilaster with a floral vertical band, beaded hangings on its cubical mouldings and its vase and loaf mouldings. A row of swans appears below the cornice which is unworked. Very probably it is a later insertion.

The western shrine or Śāntinātha Basti consists of a large garbhagriha, about twenty feet square, with a shallow padma ceiling borne on four octagonal pillars with beaded hangings. In it on an octagonal pedestal bearing relievos of the eight Dikpālakas stands a colossal image, about ten feet high including the base, of Śāntinātha with a smiling face. The image is slim-bodied and well proportioned and bears a smile.

The original stone structure ends with the doorway without a porch.

To it was added at a later date a navaraṅga of nine aṅkaṇas with its four soapstone pillars of the bell-shaped variety similar to those of the porch of the trikūṭāchala and of the temple at Narasamaṅgala. There is nothing important in the navaraṅga except the five images kept in it. From the south-east clockwise these are as follows :—

- (1) A Yaksha seated with an overturned vṛishabhapiṭha in front of him, holding padma, paraśu, akshamālā and phala.
- (2) A colossal seated Nēminātha of soapstone in dhyānāsana with a halo around his head and with two beautifully carved chāmara bearers behind him (Pl. I, Frontispiece). The latter are some of the finest pieces of work in the temple.
- (3) A Jina seated in dhyānāsana with a fine tōraṇa behind him consisting of a floral arch, a jewelled arch and a serpentine arch with mangoes and Yakshas dancing and drumming in the convolutions.
- (4) A Yakshī (Padmāvatī?) on Garuḍa pedestal with abhaya, chakra, chakra and padma (Pl. VIII, 2). It is a remarkable figure for its anatomy which is exceedingly similar to the finest Chōla images with exaggeratedly high breasts, low belly, *sari* on lower part of the body, jewelled necklet, anklets, armlets, bracelets, ear-rings and tiara, with the hair hanging in rich curls on either shoulder.





NAVARANGA CEILING, SANTINATHA BASTI, KAMBADAHALLI (p. 49).

*Mysore Archaeological Survey.*]





Inside the garbhagriha on the beam appears the inscription of Vīrarājendra. On the abacus of the north-east pillar is the fourteenth century inscription published in the supplement.

Near the original vestibule doorway of the shrine is an empty octagonal pīṭha on either side, on which stood a dvārapāla. The pair is now found to the east of the navaraṅga doorway and it is a remarkable pair (Pl. XII, 1 and 2). The south one holds : abhaya, cobra, bell with trident head, uplifted hand, trident and broken resting on gadā ; and is standing with its loins twisted in the Chōḷa fashion (as at Kittūr). The north one which holds in its back hands a trident and a cobra has its front hand resting on the mace and the right leg crossed behind the left one. Both the figures are well bejewelled and wear curly long hair, large *ole*-earrings and jewelled tiaras.

The doorway between them is similar to the one on the north but has on the jambs Manmatha and Rati in addition to the carved bands.

The building further east of this part appears to have been an independent basti with a garbhagriha, an open vestibule and a navaraṅga, the pillars being mostly of the early bell-shaped kind. The garbhagriha appears to have lost its image whereafter its back was opened out to make an eastern entrance.

#### Eastern basti.

The most important æsthetic piece in this part of the temple is the beautiful central ceiling (Pl. XI) which is a flat one composed of three large slabs and very closely resembling the ceiling of the Kallēśvara temple at Aralaguppe. In the eight outer panels are the respective Dikpālakas finely designed and delicately carved with slender loins and body, beautiful faces and tastefully placed ornamentation. From each corner of the central panel hangs down a flying Gandharva in very high relief offering flowers. In the centre surrounded by male chāmara bearers, Gandharvas, Yaksha and Yakshiṇī and seated on a simhapīṭha with elephants at the back is an extraordinarily beautiful image of a Jina with a halo behind his head and a *mukkode* above. A remarkable feature of the image is that over the head is a hemispherical bulge covered with curly hair resembling the images of the Buddha.

#### Navaranga ceiling.

### PILLAR.

Directly to the north of the Pañchakūṭa Basti on a high platform composed of irregular stones stands a tall pillar (Pl. XII, 3) of hard dark grey soapstone on an octagonal pedestal having the eight Dikpālakas. Its shaft has the following mouldings : square, octagon, sixteen-fluted, cylindrical with three bands, *viz.*, lotus, jewel and wavy creeper ; bell (poorly developed), wheel shape, square abacus and seated Brahma in the form of a Yaksha, facing east. The pillar is one of the most elegant in the State and has given the village its name.



**Bindiganavale.****THE NAGARÊŚVARA TEMPLE.**

The Nagarêśvara temple to the north-east of the village is an unimportant structure. In its navaraṅga are four cylindrical soapstone pillars of the bell-shaped type, which perhaps have been brought from elsewhere and set up here.

The liṅga in the garbhagriha might be an ancient piece.

The building has a porch in front and consists of a garbhagriha, a vestibule and a navaraṅga. The last has a cell on the north enshrining a modern image of Śrīnivāsa.

In the navaraṅga are kept rude images of Gaṇapati, Mahishāsuramardini, Bhairava and Nandi.

**KÊŚAVA TEMPLE.**

The Kêśava temple is in the centre of the village and faces east. It consists of a garbhagriha, a vestibule with a cell on either side, a navaraṅga, a mukhamanṭapa porch, a pātālāṅkaṇa with shrines for the Āchāryas on the north and a mahādvāra. The temple has an outer-pradakshiṇā and a prākāra wall.

The outer walls of the garbhagriha and vestibule are of soapstone and have right-angled pilasters. The outer walls of the navaraṅga and the rest of the building are built of granite. The pillars of the pātālāṅkaṇa have square base and octagonal mouldings. Those of the porch are cubical and square of the Vijayanagar type. But the pillars of the navaraṅga are of two types. Those in front have cubical base and sixteen flutes. Four of the remaining pillars are cylindrical and some of them bear modern inscriptions mentioning that they were gifts by private individuals.

The vestibule doorway has perforated screens on the sides.

The cell to the right of the vestibule has the wooden images of Garuḍa and Hanumān made recently in Bangalore. The eyes of Garuḍa are *Sāligrāma* stones.

The image of Saumyanāyakī is enshrined in the northern cell. It is a Vijayanagar period image.

The garbhagriha doorway is a Hoysala piece. The image of Kêśava in the garbhagriha is also a Vijayanagar piece and poor in workmanship.

The temple appears to be a monument dating from the late Hoysala period. Two modern inscriptions and a late Hoysala inscription were discovered in the temple.

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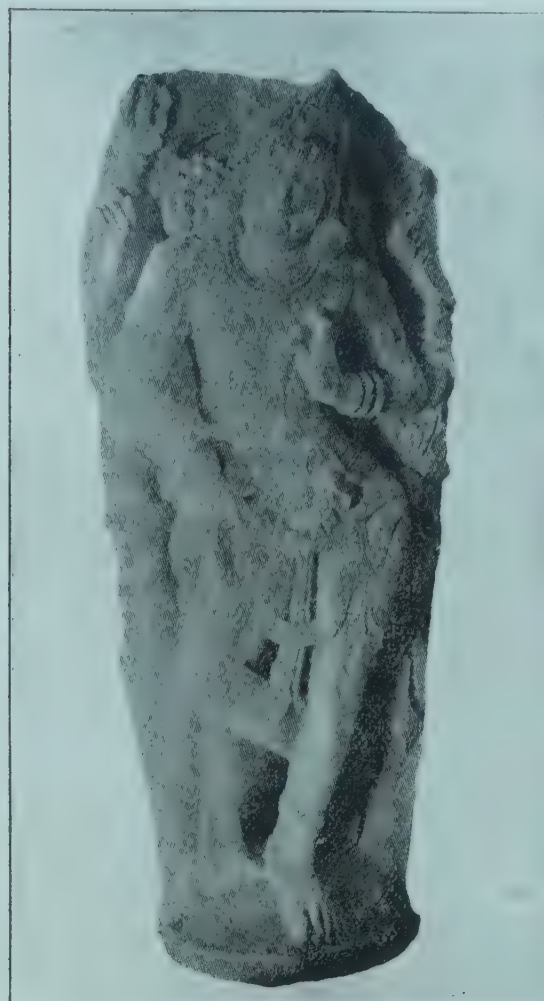
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1. DVARAPALA FIGURE, SANTINATHA BASTI,  
KAMBADAHALLI (p. 49).



2. DVARAPALA FIGURE, SANTINATHA  
BASTI, KAMBADAHALLI (p. 49).



3. PILLAR IN FRONT OF PANCHAKUTA BASTI,  
KAMBADAHALLI (p. 49).



4. ARJUNA, KEDARESVARA TEMPLE,  
NAGALAPURA (p. 54).





## TUMKUR DISTRICT.

### Nagalapura

Nāgalāpura is a village about 5 miles to the south of Māyisandra. It appears to have been a prosperous agrahāra town in the later

#### Hoysala Agrahara.

Hoysala days between about 1250 and 1340 A.D. as evidenced by its temples which appear to belong to about 1260 A.D. and the inscriptions of Ballāḷa III at the entrance to the place. Near these inscriptions and also at the south-east corner of the village are lying the images of Bhairava and other gods which are undoubtedly of Hoysala workmanship. The village has two temples both of which must have been very beautiful structures before they became dilapidated.

### CHENNAKÊŚAVA TEMPLE.

The Chennakêśava temple is built on a high ground in the centre of the old town which has now been converted into fields. The structure has a garbhagriha without a vimāna, a vestibule and a navaraṅga and appears to have had a porch which has now disappeared (Pl. XIII).

The garbhagriha whose outer walls now stand almost intact is a highly ornate star-shaped structure (Pl. XIV, 1). Its tower has disappeared.

#### Outer view.

The outer navaraṅga wall is square with projecting sides. It is intact only to the level of the basement above which the outer navaraṅga wall has disappeared except in the south-east and north-east corners. The basement contains six beautifully worked friezes of elephants, horse-men, scroll work, a blank frieze on which the Paurāṇic scenes were intended to be carved, makaras and swans. All these carvings closely resemble those of Sōmanāthpur. The top portion of the outer walls has ornamental pilasters with canopies bearing variegated towers.

#### Wall images.

The wall images are as under :—

*South-east corner of navaraṅga.*—

1. Dancing Gaṇēśa.
2. Amaranārāyaṇa with a fine but damaged figure of Garuda.
3. Standing Viṣṇu with the hands broken.

*South of vestibule.*—The images here have not been fully finished.

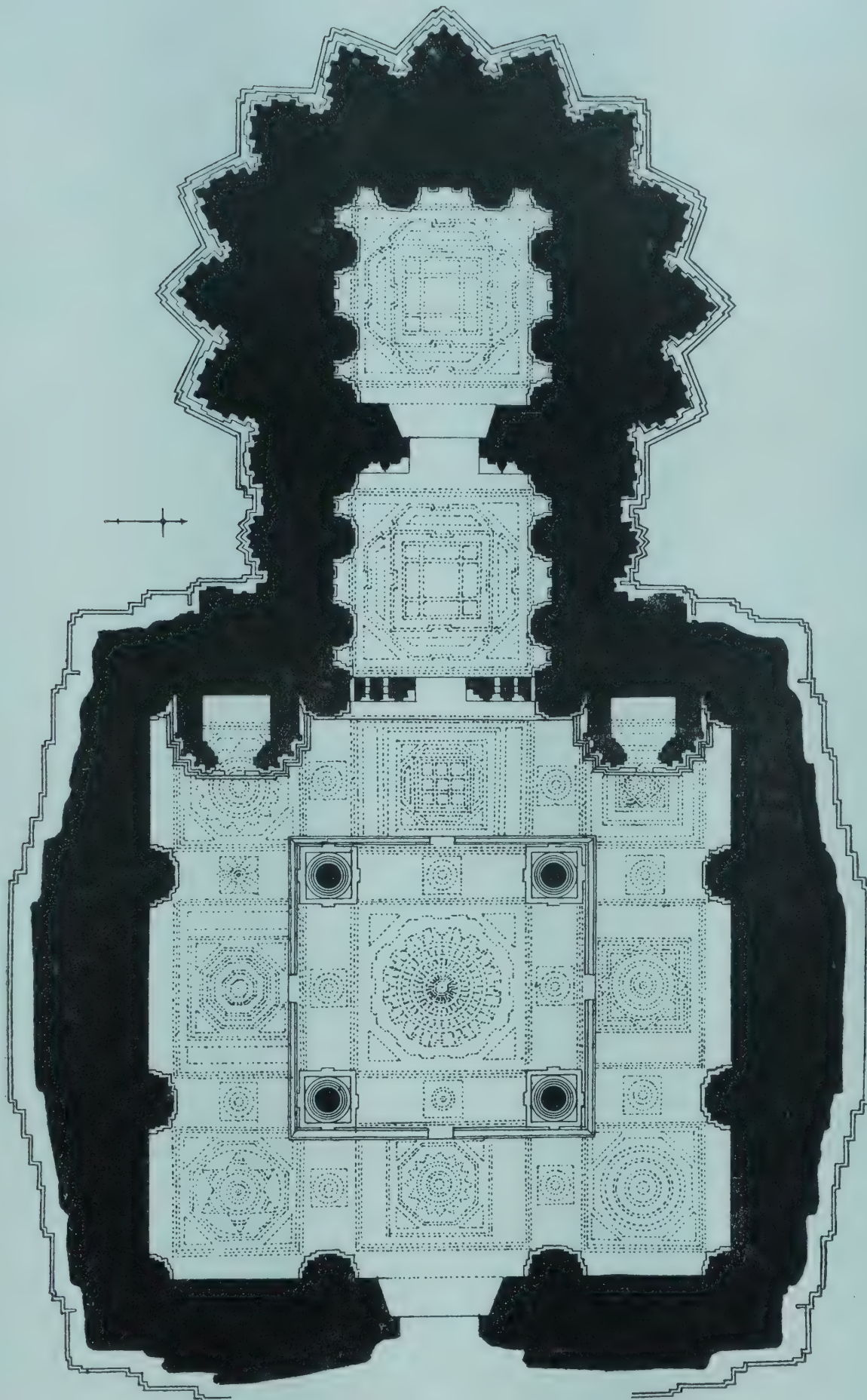
4. Standing Viṣṇu with padma, gadā, chakra and śankha.
5. Two monkeys fighting for a fruit.
6. Gōvardhanadhāri.

7. Yōgā-Narasimha.
8. Indra on Elephant.
9. Kṛishṇa and consort on Garuḍa.
10. Viṣṇu standing. Hands are damaged.
11. Dancing goddess with eight hands. Damaged.
12. Viṣṇu standing with consorts. The attributes are padma, chakra, gadā and śankha.
13. Dancing Sarasvatī. Unfinished.
14. Standing Brahma. Bearded.
15. Viṣṇu standing with gadā, chakra, padma and śankha.
16. Mōhinī and monkey.
17. Hayagrīva seated with the head of a horse and holding rosary, chakra, śankha and a book (Pl. XIV, 2).
18. Viṣṇu standing with padma, śankha, gadā and chakra.
19. Viṣṇu standing with gadā, śankha, padma and chakra.
20. Durgā seated with sword, trident, drum and bowl and treading on demon.
21. Viṣṇu standing with gadā, śankha, chakra and padma.
22. Yōga-Nārāyaṇa (Pl. XIV, 3). The form shows Viṣṇu seated in padmāsana with one palm facing upward and placed over the other. The attributes are śankha and chakra.
23. Viṣṇu standing with chakra, śankha, gadā and padma. Damaged.
24. Ugra-Narasimha. Damaged.
25. Viṣṇu standing. Damaged.
26. Sarasvatī seated with rosary, goad, pāśa and book (broken).
27. Viṣṇu standing. Broken.
28. Dharaṇī-Varāha. Snout broken.
29. Lakshmī and Nārāyaṇa on Garuḍa.
30. Vēṇu-Gōpāla with Garuḍa standing to right.
31. Viṣṇu standing with consort and holding padma, gadā, śankha and chakra.
- 32, 33. Near this on the ground are the fallen images of standing Narasimha and standing Viṣṇu. The latter holds broken padma, chakra and śankha.

*North-east corner. —*

34. Dancing Mōhinī built transversely into the wall.
35. Dhanvantari (Pl. XV, 1). Two-handed Viṣṇu seated in padmāsana with chakra and śankha in the field above. The hands are broken.
36. Standing Viṭhala with a bag in each of his two hands (Pl. XV, 2). A consort stands on each side.
37. Dakṣiṇāmūrti wearing long coat.





**CHENNAKĒŚAVA TEMPLE**  
**NĀGALĀPURA**

1 0 5 10 15 Ft.

GROUND PLAN (p. 51).





The old navaraṅga doorway appears to have been repaired and the rest of the damaged walls covered up by rubble masonry in 1920 as stated in an inscription of this date on the lintel. The

**Navaranga.**

navaraṅga which is about 20' square, is one of impressive ornamental workmanship. Its wall pilasters are cruciformed, while its four central bell-shaped pillars have their mouldings well ornamented with beaded hangings and simhalalāṭas. The abacus bears lion faces below and well designed scroll work on the sides, while the capitals have rearing lions with the warriors supporting in the corners. Each pillar had originally four bracket images which have now disappeared (Pl. XV, 3). Of the ceilings, all except the one near the doorway of the vestibule are domes finely carved with good depth and interesting designs. Most of them have concentric circles. The south ceiling has a concentric octagon. That on the west is flat with nine panels having blown lotuses. The one on the north-east has concentric squares with an inset curve-sided Śrīchakra. The central ceiling which is supported on corner stones bearing figures of the Dikpālas has a deep gallery with two concentric circles supported by vaulted ribs and having a large bud pendant. Against the west wall are two towered niches whose deities are now absent.

The doorway of the vestibule has jambs bearing the dvārapālas and perforated screens. On the lower lintel appears Amara-Nārāyaṇa,

**Vestibule.**

while on the upper one there is the figure of dancing Viṣṇu. The vestibule is about 7' square with cruciformed pilasters on the walls and a flat ceiling having a padma surrounded by the Dikpālakas.

Under a similar ceiling in the garbhagriha stood originally an image of Chenna-kēśava which has now disappeared. In its place now

**Garbhagriha.**

stands a largish image of Venkaṭeśa, about 5' high, with scroll work on the prabhāvali and a consort on each side. The image is of the Vijayanagar times. The attributes are: dāna, chakra, śankha and kaṭi.

## KĒDĀRĒŚVARA TEMPLE.

Directly to the north-east of the Chennakēśava temple and about 200 yards away stands the soapstone temple of Kēdārēśvara with

**General description.**

sculptures more finely worked (Pl. XVI, 1). It appears that this temple was first completed and then the Viṣṇu temple was taken up for finishing.

The temple has a garbhagriha of the sixteen-pointed star shape, a vestibule and a navaraṅga with its door to the south. The old porch has disappeared.

The outer wall which is reared upon a foundation of floating slabs is similar to that of the Kēśava temple in its basement of six sculptured friezes, its wall images and turreted canopies. Between the latter two, there is a projecting eaves-shaped cornice with dentil ornamentation above and rows of knob heads below. The basement friezes have (1) elephants, (2) horsemen, (3) scroll work, (4) blank, intended for Paurāṇic scenes, (5) makaras, with fan tails and riders on their backs, and (6) swans with peacock tails.

### Outer walls.

### Wall images.

The wall images are well designed and finely finished. They are not inferior to those at Nuggihaḷḷi. They stand on pedestals ornamented with scrolls and floral work. Starting from the door, pradakṣhiṇa-wise, they are as follows :—

#### South wall :—

1. Arjuna holding bow in right hand and shooting arrow with the left at the fish (Pl. XII, 4). His left hand which has just let the chord is expressive.
2. Vertical scroll with elephants and gryphons.
3. Gajāsuramardana.
4. Viṣṇu standing. Unfinished.
5. Viṣṇu standing with consorts. Unfinished.
6. Śiva and Pārvatī. Unfinished.
7. Bearded Brahma standing with consort.
8. Two monkeys fighting for fruit. Unfinished.
9. Sadāśiva standing, with trident and drum and attended by Brahma and Viṣṇu.
10. Yama with consort, on buffalo.
11. Śiva standing, with axe and deer.
12. Śiva standing as Bhikṣhāṭanamūrti with consort. He holds deer, drum, stick and bowl.
13. Three-legged Bhṛṅgi dancing. A fine figure.
14. Bhairava with consort.
15. Tripurāri standing with consort and holding arrow, axe, deer and bowl.
16. Durgā seated, with sword, trident, drum, bowl and demon's head.
17. Śiva standing. Of the attributes, trident, lotus and goad can be identified.

#### West wall—

18. Niruti riding on demon, with sword in hand.
19. Vidyā-Gaṇapati with mouse on pedestal.
20. Mahishāsuraardini.
21. God seated in sukhāsana.
22. Śiva dancing.
23. Sandhyā Tāṇḍava (?).





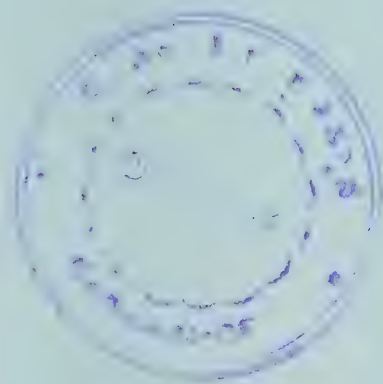
1. CHENNAKESAVA TEMPLE, NAGALAPURA (p. 51).



2. HAYAGRIVA, CHENNAKESAVA TEMPLE,  
NAGALAPURA (p. 52).



3. YOGANARAYANA, CHENNAKESAVA TEMPLE,  
NAGALAPURA (p. 52).





24. Śiva seated as Kāpāli wearing a necklace of heads and holding sword, trident, drum and bowl.
25. Varuṇa with consort, seated on a beautiful makara (Pl. XV, 4).
26. Umāmahēśvara.

*North wall—*

27. Bhikshāṭanamūrti.
28. Shaṇmukha on peacock.
29. Two-handed Śiva with axe and deer.
30. Kubēra on horseback.
31. Sarasvatī.
32. Śiva as Kāpāli.
33. Śiva standing, holding drum and fire.
34. Naked Mōhinī with uplifted cobra.
35. Īśāna on bull and without consort.
36. Śiva standing. Symbols broken.
37. Pārvatī standing with rosary, trident, pāśa and phala. Unfinished.
38. Tripurārī standing in tribhaṅga and holding rosary, arrow, bow and *tarjanī*.
39. Kubēra and consort on horseback.
40. Bhairava with dog held by leash.
41. Durgā dancing.

*North-east corner—*

42. Umāmahēśvara on Nandi.

*East wall—*

43. Manmatha. Unfinished.

The rest of the images have disappeared from the wall. Several of them are strewn about. Indra is seen lying on the ground to the east.

The old navaraṅga doorway has disappeared and in its place a plain one of granite has been inserted. The navaraṅga is very similar to that of the Kēśava temple. The pillars are exactly similarly worked as also the two niches against the west wall.

**Navaranga.**

The ceilings, too, are nearly similar to those at the Kēśava temple and in respective positions. In the hall are kept a number of images among which are the following, commencing from the doorway and running clockwise :—

1. A Saptamātrikā panel with Vīrabhadra and Gaṇapati.
2. Vidyā-Gaṇapati in south niche.
3. Mahishāsūramardīnī standing and spearing the demon. It is a fine figure intact in the north niche.
4. Shaṇmukha with the peacock broken.
5. Kēśava with his front hands broken.
6. Sūryanārāyaṇa with Chhāyās, and holding abhaya, padma, padma and dāna.

7. A fine bull with a thick neck and a small head. The ornamentation is good. The central ceiling has a row of Yakshas and Yakshīs above the Dikpālakas and also on the lower edge of the pendant.

On the north wall of the navaraṅga a rude line engraving has recently been made of Vēṇugōpāla with a cow licking his feet and Hanumān holding the umbrella. Below is a Kannada inscription reading: *Śibi Narasumhva Yōgi*.

The doorway of the vestibule is well designed with good figures of dvārapālas, perforated screens, Umāmahēśvara on the lower lintel and Tāṇḍavēśvara on the upper one. The ceiling of the vestibule is flat and has the figure of Tāṇḍavēśvara surrounded by those of the Dikpālas.

#### **Vestibule.**

The garbhagriha doorway has Tāṇḍavēśvara on the lower lintel and a lion face on the upper one. Inside the garbhagriha, under a flat plain ceiling and on a large pāṇipīṭha is placed a small cone-headed liṅga which reminds us of the small Kēdārēśvara liṅga at Halebīd.

#### **Garbhagriha.**

#### **Turuvekere.**

A view of the tower of the Mūle-Śankarēśvara temple at Turuvekere is published in (Pl. XVIII, 3.)

#### **Nonavinakere.**

Nonavinakere is a large and important village with a population of nearly 3,000.

#### **An ancient place.**

It is situated about 8 miles south-east of Tiptūr. Its name which is derived from its large and highly useful tank was originally Nonabanakere mentioned in the inscription, Tiptūr No. 61, E.C. Tumkūr, and bespeaks an antiquity extending to the Nolamba times.

To this early period appear to belong some of the five liṅga shrines situated in or near the place, viz., Nonabēśvara, Śāntēśvara, Garigēśvara, Chōlēśvara and Kallēśvara. The association of the five liṅgas together in worship and the architectural evidences point to the fact that some of the temples at least hail from the 10th century A.D., though the more important temples of the place, viz., Vēṇugōpāla and Bēṭerāya, belong to the Hoysala and Vijayanagar periods respectively. The Nonabēśvara and Garigēśvara temples which stand side by side on a high ground lying between the Turuvekere road and a kalyāṇi or tank, are, no doubt, the oldest structures in the village.

#### **NONABĒŚVARA TEMPLE.**

The Nonabēśvara temple is a small structure which must have been originally of granite. Its walls have now been built up out of bricks

#### **General description.**

perhaps during the renovations of the 19th century. The original temple consists of a small garbhagriha (7'×7') containing a flat-headed and medium-sized liṅga, an open vestibule (about





1. DHANVANTARI, CHENNAKESAVA TEMPLE, NAGALAPURA (p. 52).



2. VITTHALA, CHENNAKESAVA TEMPLE, NAGALAPURA (p. 52).



3. A PILLAR IN NAVARANGA, CHENNAKESAVA TEMPLE, NAGALAPURA (p. 53).



4. VARUNA, KEDARESVARA TEMPLE, NAGALAPURA (p. 55).





8'×8') with its front beam supported by two thin pillars of the early bell-shaped type comparable with the pillars of the Pātālēśvara and Rāmēśvara temples at Talkād and Narasamaṅgala respectively, a navaraṅga with four similar but stouter pillars (Pl. XVIII, 1) and no porch. The navaraṅga pillars have the bell-shaped moulding rising on a shaft which is either cylindrical or has a sixteen-sided moulding superimposed upon an eight-sided one. The base is cubical. Above the neck there is the round wheel-shaped moulding with a plainish capital. The brackets bear a simple form of vertical ribbed ornamentation.

The ceiling of the vestibule is flat, with a large padma; while that of the navaraṅga, which is also flat, is divided into nine panels by two pairs of intersecting rafters with pendants. In the central panel there is a padma.

The doorway of the navaraṅga is of granite and has, on each jamb, an octagonal pilaster with the horse-shoe-shaped kīrtimukha and broad-petalled floral band, while the cornice above the lintel has a rounded upper edge with four horse-shoe-shaped kīrtimukhas. The brick structure was constructed in 1908 as noted upon it.

### GARIGĒŚVARA TEMPLE.

The Garigēśvara temple which is situated just to the north of the Nonabēśvara temple is entered by an exactly similar doorway and has very similar pillars. The original ceilings also must have been similar. There is little doubt that the two temples were twins. Possibly they were constructed on the occasion of some matrimonial or other kind of alliance between the Nolamba and Gariga dynasties.

#### General description.

The pilasters in the eastern corners of the vestibule have square bells bearing square vases and rising on indented square shafts. Each face is ornamented with a padma surrounded by a circle and suggesting a development of the horse-shoe arch.

3455

### OLD IMAGES.

Between the two temples of Nonabēśvara and Garigēśvara is a small platform near which lie the greenish trap stone images which originally belonged to the Saptamātrikā group. Among them may be identified Śiva seated as Kāpālī, Vaishṇavī, Māhēśvarī and Brāhmī. There is also another image of Śiva as Kāpālī not belonging to this set. It has a cobra spreading its hood over its head.

In the neighbouring field to the south-east are lying the images of Chāmunda, Indrānī (?), Kaumārī and Vārāhī. Along with these lie also two Nandis and an image of Bhairava.



### SANTĒŚVARA TEMPLE.

The Śāntēśvara temple is situated about 50 yards directly behind the Garigēśvara temple. It is nearly similar to the two temples

**General description.** above described except that it has no ornamental ceilings and no free pillars supporting the front beam of the open vestibule. Its navaraṅga pillars, however, are very much more ornate, having well carved beaded hangings and jewelled and floral bands as also a rope moulding round the neck.

The Nandi in the navaraṅga appears to be old in that it has an ornamentation rather unusual, particularly its garland of longish bells and a diadem with a padma flower.

### KŌḌI-KALLĒŚVARA TEMPLE.

The Kōḍi-Kallēśvara shrine is a small structure to the east of the northern waste-weir of the Noṇavinakere tank and about a mile and

**A Chola Temple.** half from the town. It appears to have been originally similar to the Chōlēśvara temple having had a small garbhagriha containing a medium-sized linga, an open vestibule and a navaraṅga of four pillars having their cubical mouldings connected by octagonal shafts. The original walls appear to have been of bricks each measuring  $13'' \times 7'' \times 2\frac{1}{2}''$  which is perhaps the size of the bricks of the Chōḷa period. The temple probably belongs to the early part of the 11th century A.D.

### CHŌLĒŚVARA TEMPLE.

The Chōlēśvara temple which appears to belong to the Chōḷa period stands in the heart of the town and to the south of the Gōpālasvāmi temple. It is also a small granite structure similar to the others with the difference that its pillars of granite have octagonal shafts and the vestibule has no additional pillars.

### GOPĀLASVĀMI TEMPLE.

The chief temple in the place is that of Gōpālasvāmi. It is a trikūṭāchala of the Hoysaḷa style, with a Hoysaḷa towerless mahādvāra, and the outer walls of the main temple and its single tower built of granite in later times. The mukhamanṭapa and the long six-pillared outer navaraṅga with its sixteen-fluted pillars are also of later, perhaps Vijayanagar, times. The inner navaraṅga and its three cells, of which the western one only has a vestibule, are of the Hoysaḷa period.





1. KEDARESVARA TEMPLE, NAGALAPURA (p. 53).



2. KONERI IYENGAR, BYATARAYA TEMPLE,  
NONAVINAKERE (p. 59).





The south cell has an image of Vēṇugōpāla, (Pl. XX, 1) the north one of Yōgānārasimha with knee band, and the west one an image of Janārdana. All the three images are of Hoysala workmanship. The Janārdana image is slightly damaged and holds the lotus raised upon the front right hand.

#### The cells.

The navaraṅga has the images of Vishvaksēna and the Vaishṇava teachers of Vijayanagar period workmanship. The ceilings are flattish with padmas, except the central one which is a shallow dome.

#### Navaranga.

The most beautiful objects in the temple are the metallic images of Janārdana and his consorts (Pl. XVII, 1 and 2). In workmanship they are of the Vijayanagar period. Their bodies are beautifully shaped, slim and well poised. They all wear well designed lower cloths with *kachche*, loin cloths and kirīṭas. Their bodies are ideally shaped according to Hindu notions, even the backs being most naturally shaped. On the forehead of the God is a virarēkhā.

#### Metallic images.

### BYĀṬARĀYA TEMPLE.

The Byāṭarāya temple is said to have been constructed by one Kōnēri Iyengār about 400 years ago. His image wearing a long coat and conical cap is carved on one of the pillars of the navaraṅga.

The temple consists of a towerless mahādvāra of cubical pillars with eight-sided shafts, a garbhagṛiha, a vestibule and a long and large navaraṅga.

The outer walls are formed of large blocks of well-worked granite, with three cornices below, wall pilasters, turreted pillars and niches, unworked kīrtimukhas on the eaves and a brick and mortar tower with an eastern projection after the Hoysala fashion.

The navaraṅga has a porch each on the south and the north and a mukhamanṭapa of five squares with a pātālāṅkaṇa of ten squares. The central āṅkaṇa of the mukhamanṭapa has a shallow, but well-worked, dome with a padma inset in a square.

The outer navaraṅga has sixteen pillars with cubical mouldings connected by fourteen-fluted shafts. On one of these the image of Kōnēri Iyengār is found as stated above (Pl. XVI, 2). On the other pillars appear the relievo images of several chiefs pointed out by the local people as those of Kṛishṇarāya and other Vijayanagar kings and their queens. Above them are carved the images of Venkaṭēśa. In this large navaraṅga are kept the images of the vāhanas of Alameludēvī, of Gaṇēśa, of Sudarśana and of the Vaishṇava Ālvārs.

The temple has two vestibules. In the garbhagṛiha stands the image of Venkaṭēśa carved of black stone with the prabhāvalī. It is a fine image showing traces of Hoysala influence on Vijayanagar workmanship.



## Tandaga.

Tandaga is a village about 5 miles to the south-east of Nonavinakere. It hails at least from the Hoysala days and has been called Śankaranārāyaṇapura in the inscriptions. As usual with ancient agrahāra towns, it is built on a height with the Chennakēśava temple standing at the centre and the Mallēśvara or Mūlasthanēśvara temple about a hundred yards to its north-east. About a mile to the north of the village and near inscription No. Tiptūr 61, there are the ruins of ancient mud fort walls, belonging perhaps to the Pāllegār period.

### CHENNAKESAVA TEMPLE.

(Pl. XVIII, 2.)

The Chennakēśava temple is a typical Hoysala building of about the 14th century. It has a garbhagriha with a soapstone tower, a vestibule and a navaraṅga of four pillars with a small porch of one aṅkaṇa to the east.

The temple is built on a floating foundation of large slabs without any platform.

#### Outer view.

It has five cornices without ornamentation except for the dentil projections and the cross-shaped and uncarved mouldings. The upper wall has ornamental pilasters

and variedly shaped towered pavilions borne on one, two or four pillars. The one on the south outer wall of the navaraṅga has four pillars and is finely designed.

The cell is cruciform in plan and has the original stone vimāna intact with three tiers of carved turrets. The old parapet with its kīrtimukhas and scrolls is also intact. In the south-west corner of the temple is now kept a mutilated Hoysala image of Kēśava, about 5' high, with its padma and hand holding gadā broken. It appears to have been brought from elsewhere and stored here. On the walls of the cell are the images of standing Viṣṇu in various attitudes, of Ugra-Narasimha, Brahma and Umā-Mahēśvara. The sōmasūtra has a lion face.

Most of the outer stone slabs have Kannada numerals and letters indicating their position—೪ವ. ೫ವ (ಪಾಯವ್ಯ). These show that the stones were prepared elsewhere and put into position later. The characters are of the 14th century. The brick work of the parapet is dated in 1911 A.D.

The porch which is borne on two bell-shaped soapstone pillars has a deep ceiling of lotus design with a padma pendant. On the floor there lies the prostrate figure, about 4½' long, of the chieftain who got the temple constructed. He lies with

#### Porch.

his face downwards, his folded hands extended beyond his head and his wet hair tied up in a loose knot. He wears dhoti and waist cloth and anklets, armlets and bracelets.





1. METALLIC IMAGES (FRONT), GOPALASVAMI TEMPLE, NONAVINAKERE (p 59).



2. METALLIC IMAGES (BACK), GOPALASVAMI TEMPLE, NONAVINAKERE (p. 59).





The lintel of the navaraṅga doorway has an inscription dated in the year Naḷa.

#### Navaranga.

The characters are late Hoysaḷa and indicate the date 1316 A.D. The date 1536 A.D. given in the *Epigraphia Carnatica*, Tumkūr District, Tiptūr Taluk, is too late.

The navaraṅga has indented square wall pilasters and round bell-shaped pillars of the usual Hoysaḷa type. The ceilings are domes with padma design, excepting the central one in which a ribbed dome rises over two sets of corner stones well carved with rosette friezes on the sides and lion faces on the lower surfaces. Against the west wall of the navaraṅga there are two towered niches without the śikhara and without their original gods.

The doorway of the vestibule which is supported by jambs having perforated screens, bears on its lintel a fine sculptured piece with Gaja-Lakshmī seated under a low serpentine tōraṇa with mango pendants. The vestibule is well lit by the perforated domed ceiling.

#### Vestibule.

In the garbhagriha stands on a Garuḍa pedestal the image of Kēśava, about 5' high. Since it is covered with much wax, it does not appear to advantage.

#### Garbhagriha.

### MALLĒŚVARA TEMPLE.

About 200 yards east-north-east of the Chennakēśava temple stands the much smaller, but older temple of Mallēśvara, called Mūla-  
**M a l l e s v a r a** vs. sthanēśvara in the inscriptions. It resembles the  
**Nonabesvara.** Nanabēśvara temple of Nonavinakere except in the following details:—

The vestibule has a doorway and is closed. The navaraṅga wall pilasters have sixteen-sided flutings. The navaraṅga doorway is less ornamental. The navaraṅga pillars which have undeveloped bell and vase-shaped mouldings and well developed baloon tyre-shaped mouldings, and the central ceiling of a single granite slab with a large shallow padma, declare the monument to belong to 1000 A.D. or earlier.

In front of the temple are kept in an irregular fashion the mutilated images of the Saptamātrikas among whom may be identified  
**Images.** Bhairava, Vīrabhadra, Indrāṇī, Kaumārī and Māhēśvarī. A search in the neighbourhood would perhaps help to recover the other images.

In the navaraṅga of the temple are kept the images of Gaṇēśa and seated Pārvatī which are not of high class merit. In the vestibule is kept a small fine bull.

In front of the navaraṅga doorway is a natural-looking bull.

Of the three inscriptions at the entrance two are vīragals of the time of Ballāḷa II, Hoysaḷa, showing a lancer fighting an archer in the lower panel attended by



celestial nymphs in the upper panel. The third vīragal which is on a large granite slab belongs to the days of Viṣṇuvardhana.

### GAVI-SIDDHĒŚVARA CAVE.

About a mile from Taṇḍaga on the way to Hulikal, there is a hill called Kumbārara Karikallu on the south-west face of which there are a well and a small tank both of which have been repaired recently. Near a *bilva* tree stood the lintel stone of a doorway in the side of the hill. This was excavated in 1938 by some one who is said to have dreamt of it. It was discovered that a cave about 20' long and 3' broad extended into the hill under a large black rock. The inner half of the cave has now been converted into a cell. The inner apartment is 8' wide and 10' deep. At the back of the cave there is further room for excavation. Here has been installed a līṅga called Gavi-Siddhēśvara. The place is fast developing into a popular one of pilgrimage.

Tradition says that Taṇḍaga is the birth-place of Śālivāhana. The fields to the south of Taṇḍaga are reported to be full of brickbats and potsherds. The bricks are said to measure about  $\frac{3}{4}$ ' square.

### Hulikal.

### KEMPAMMA TEMPLE.

Hulikal is a small village about two miles south of Taṇḍaga and six to the south-east of Nonavinakere. In the east part of the village stands a temple of Durgā called Kempamma and Hulikallamma. It is a modern structure of stone with a large green stone doorway.

The image of Durgā which is much larger than human size is made of stucco and painted red. To her right is a seated male figure whose two hands hold a sword and a bowl. To his right, facing north, is a colossal Bhētaḷa with naked body, his left hand holding a severed head. The shrine is guarded by two female doorkeepers. The images are said to have been made and painted by Kapināchāri of Koḷaghaṭṭa.

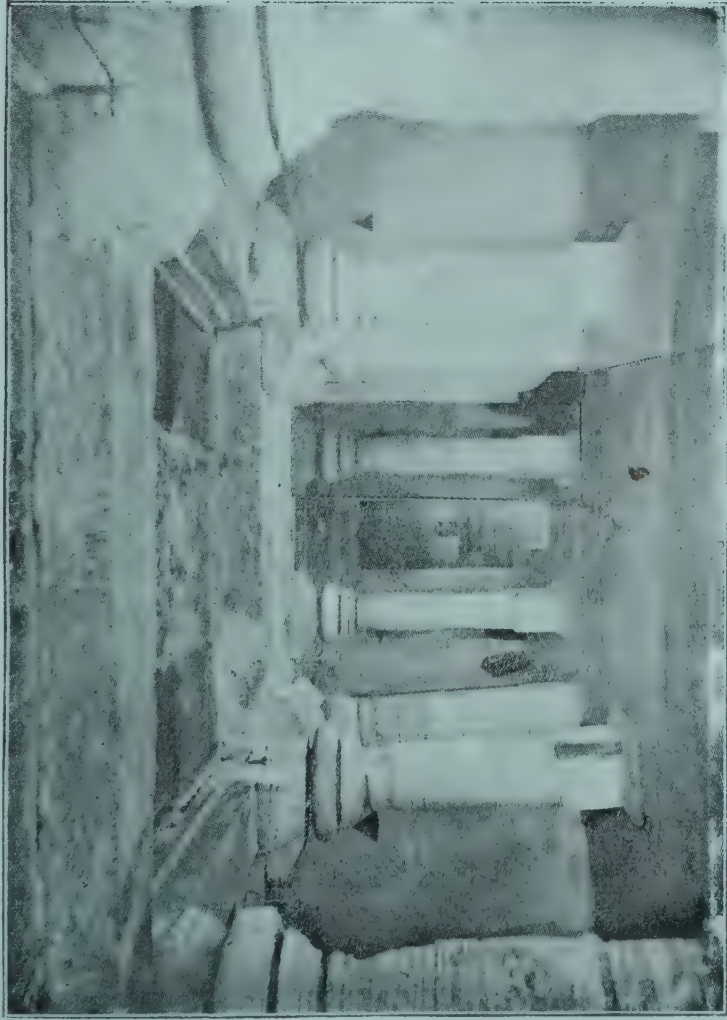
### SANGAMĒŚVARA OR HAMSĒŚVARA TEMPLE.

Directly to the east of Kempamma temple stands a small old temple recently covered over with bricks. It is locally called as the

#### History.

Hamsēśvara temple; but in the Mysore Archæological Report for 1916 and also in the Muzrai accounts, it is called as the Saṅgamēśvara temple. In the Mysore Archæological Report for 1916 it is stated that the temple is constructed out of the materials of an older temple

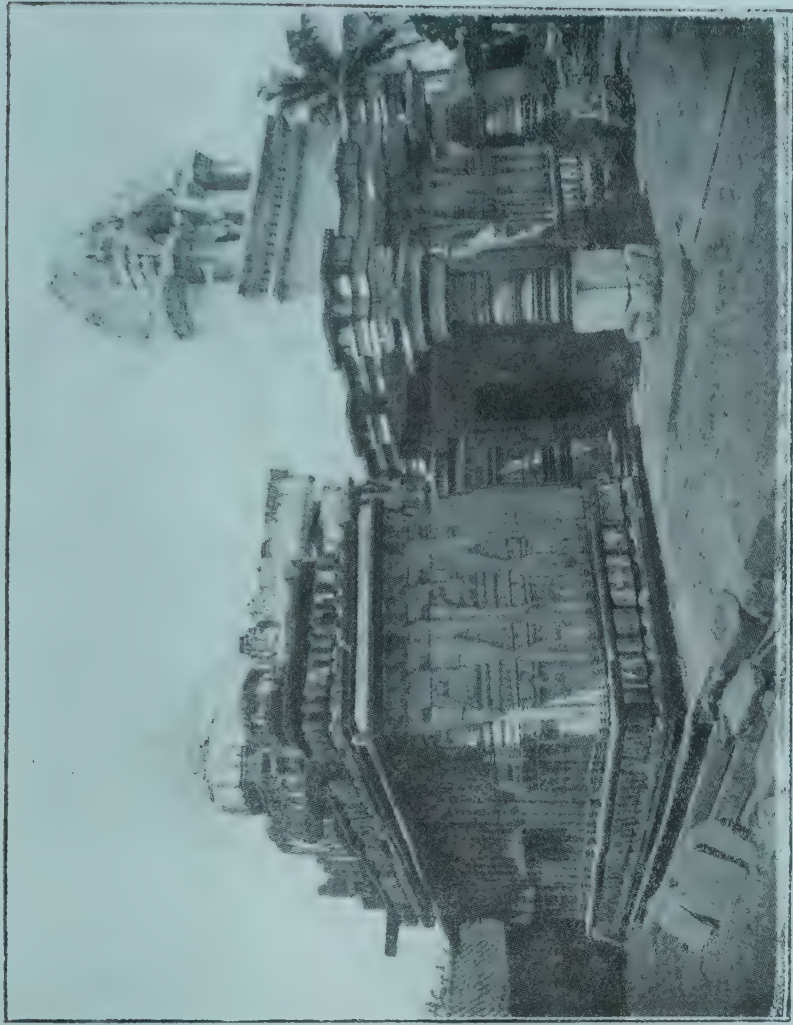




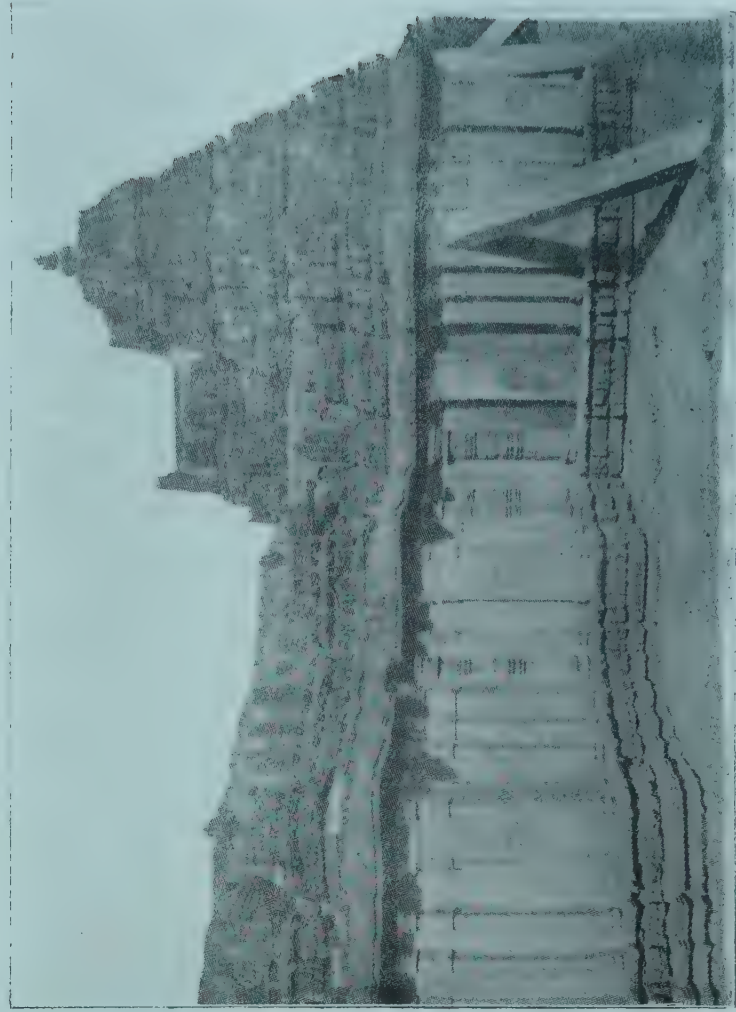
1. INNER VIEW, NONABESVARA TEMPLE, NONAVINAKERE (p. 57).



3. MULESANKARESVARA TEMPLE, TURUVEKERE (p. 56).



2. CHENNAKESAVA TEMPLE, TANDAGA (p. 60).



4. LAKSHMINARASIMHA TEMPLE, VIGNASANTE (p. 64).





called the Kamathēśvara temple. But the villagers of the present generation know nothing about such reconstruction.

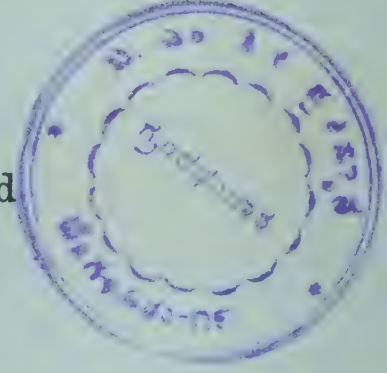
The structure, particularly the stone portion of the inside, is a small one, probably of about the Gaṅga or Chōla times. It has a garbhagriha, an open vestibule and a navaraṅga having four low pillars whose cubical mouldings are connected by sixteen-sided shafts.

#### Images.

In the navaraṅga are kept the following images :—

1. A seven-hooded cobra with its body beautifully curved up.
2. A Saptamātrikā panel.
3. A flat-headed līṅga with pīṭha—perhaps the old Kamathēśvara.
4. Vēṇu-Gopāla, about 5' high, of the usual Hoysala type, but heavily covered with wax and muck.
5. Sūrya—poorly carved.
6. Janārdana—also poorly carved, though perhaps an old image.

The temple is not of much architectural or historical importance.



### MALLĒŚVARA TEMPLE.

About two furlongs to the north of the Saṅgamēśvara or Hamsēśvara temple stands the temple of Mallēśvara called locally by the people as Kallēśvara. It is a typical Hoysala temple, though small in dimensions.

It has a garbhagriha, about 5' square, an open vestibule, a navaraṅga of four pillars and a small porch borne on bell-shaped pillars. Its outer walls and stone tower are mostly intact, being held in place by the large quantity of earth thrown around it by a neighbouring water course. The outer walls are ornamented with pilasters. The parapet is also intact. The corners of the towers have, in later times, been surmounted by brick and mortar Nandis.

The navaraṅga ceilings have padma domes. The central ceiling, however, is raised on two sets of corner stones. At the back of the navaraṅga stand two towered niches whose original images have disappeared. An image of Gaṇapati and another of Bhairava are now kept in them. In the south-west corner of the navaraṅga stands a mutilated image of Shaṇmukha riding on a peacock. By its side is a dwarfish standing figure of Mādhava, holding gadā, chakra, śankha and padma. There are also a number of Nāga stones and a small Nandi.

The līṅga inside the garbhagriha appears to have been much damaged by the action of water. It has a gnarled appearance.

A new Kannaḍa inscription of the Hoysala period was discovered to the south-east of the temple.



## Vighnasante.

## LAKSHMĪ-NARASIMHA TEMPLE.

(Pl. XVIII, 3).

The original name of the place, now called Vighnasante, appears to have been Iganasante. It is a small village about two miles to the south-east of Nonavinakere. It has four temples of which the largest and finest is that of Lakshmīnarasimha which is situated facing north on a height which was formerly the centre of the town.

**Situation.**

As mentioned in the inscription standing to its north-east, it was constructed in 1286 A.D. by three brothers when Narasimha III, the Hoysala king, was ruling.

**History.**

The temple is a typical high class trikūṭāchala of the Hoysala style (Pl. XIX) and has three cells, the west one of which only has a vestibule and a stone tower with several rows of turrets and figures rising one above the other.

**General description.**

The navaraṅga is one of four pillars and has a porch of one aṅkaṇa in front on the north whose benches and railings have almost disappeared. To further north are the basements on which must have stood formerly the *upparige* or mahādvāra. The temple is generally cross-shaped, the cells having indented square plans.

The lower part of the outer wall is horizontally cut up into five cornices one of which bears a scroll frieze, another a row of vase-shaped carvings with beaded pendants below, and a third, a row of well carved makara faces interspersed with flowers with beaded or floral hangings as in the Pārśvanātha Basti at Halebīd.

**Outer view.**

The upper wall has a right-angled pilaster in each corner with a large relieve padma in each interspace. The cornice is tastefully carved with a row of vases with horse-shoe arches, another row of makara and a third row of tower śikharas with kīrtimukhas and lion heads—all tastefully carved. In the last row are interspersed a series of niches containing seated Yakshas or figures of gods like Bhairava (north-east) and Lakshmī-Nārāyaṇa and Narasimha (east).

The tower is one of exquisite workmanship, its floral carvings being wonderful. It has four rows of towers with a projection over the vestibule on whose front face is a large kīrtimukha bearing an image of Garuḍa. The tower has the following carvings :—

**East—**

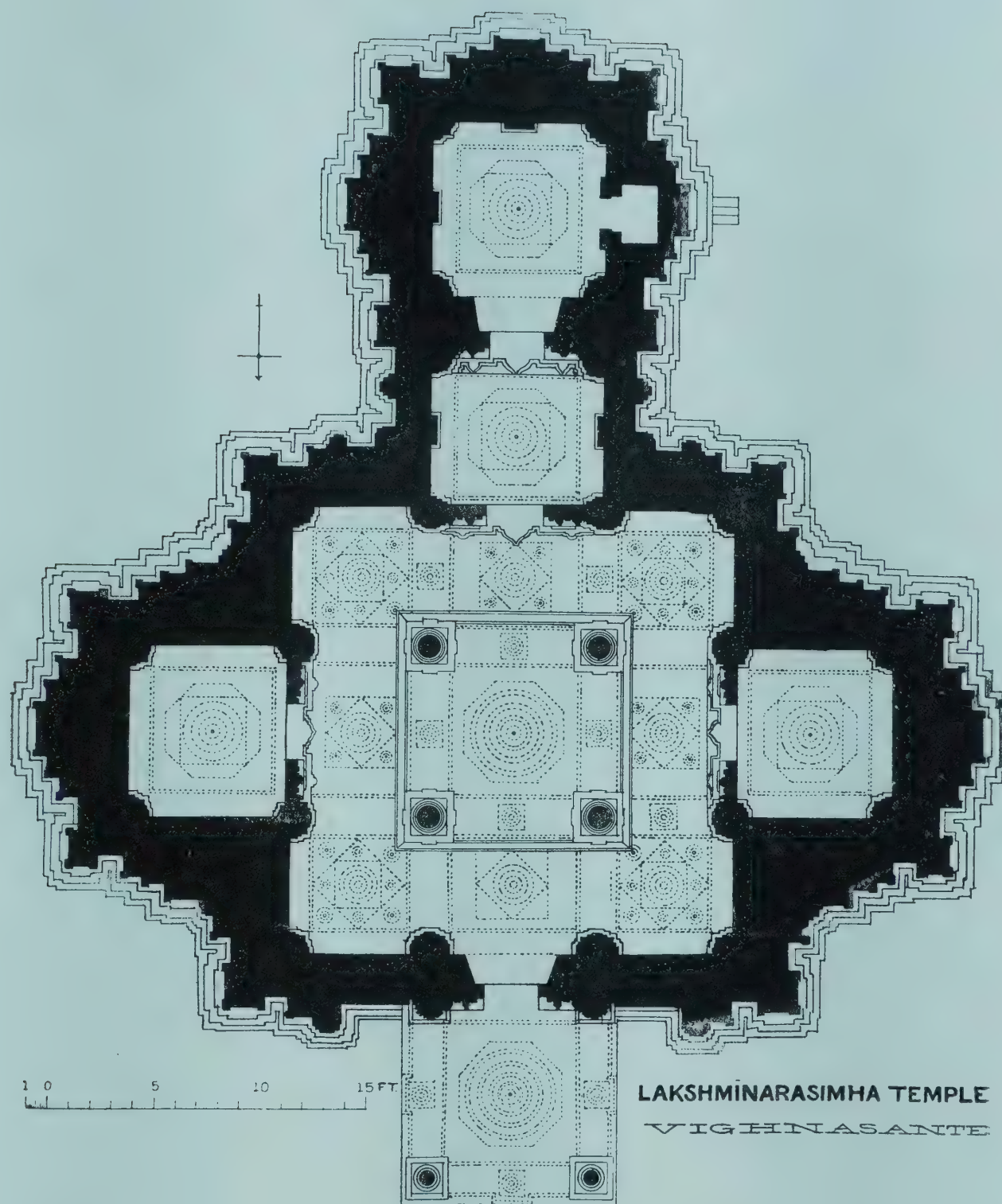
Ugra-Narasimha.

Gōvardhanadhāri.

Dancing Pārvatī.

Nārāyaṇa.





LAKSHMINARASIMHA TEMPLE  
VIGHNASANTE

GROUND PLAN (p. 64).





*South—*

Yōgānārasimha.

Vāmana.

Dancing Śiva.

Mādhava.

*West—*

Kāṭṭamardana.

Vēṇugōpāla.

Dancing Lakshmī.

Vishṇu standing—holds chakra, gada, padma and śankha.

*Back of west cell—*

Amaranārāyaṇa.

*West of porch—*

Mahishāsūramardinī.

The temple is entered by a porch which is richly carved with floral scrolls and beaded hangings. It is borne on two elaborately carved pillars of the usual bell-shaped Hoysala style with more than the usual number of incut transverse

### **Porch.**

lines. The bench and railings of the porch have disappeared. The abacus has a jewelled band on its face with lion faces on its lower face. In the corners of the brackets lions are rearing upon the heads of elephants. The porch ceiling has a deep dome of concentric circles with a lotus bud pendant rising above a row of turrets below which are the eight Dikpālakas with lions, peacocks, Gandharvas, Garuḍa, etc., intervening. On the parapet wall of the porch is the figure of dancing Gaṇēśa.

The navaraṅga doorway which is much covered over with limewash has Vēṇugōpāla on the lintel and Yōgā-Narasimha on the architrave with a cornice bearing hanging lotus buds between them.

### **Navaranga.**

The navaraṅga which is about 20 feet square has four pillars closely resembling those of the porch, though the carvings are covered over with limewash and wax. The wall pilasters are nearly all indented square in shape, while each beam has on its sides a scroll band with a band of beaded hangings and a row of flowers above.

The ceilings which rise on cornice stones which have well-carved lion faces are all simple padma domes except the central one which is mostly similar to the one in the porch, having the

### **Ceilings.**

Dikpālakas in the gallery and the ribbed dome of concentric circles above. On the corner stones are carved the Dikpālakas with their retinue of soldiers carrying their weapons.

Against the south wall of the navaraṅga are placed two finely carved images, one of Vidyā Gaṇapati and another of Mahishāsūramardin (Pl. XX, 2) showing the goddess supporting herself on the left

**Images.** leg and treading on the buffalo with her right leg and fighting the anthropoid demon with a spear which is broken. She holds : dagger (broken) piercing demon, prayōga-chakra, drawing an arrow from quiver, bell with triśūla (handle broken), buckler, strung bow, and holding demon's head. The buffalo is well carved.

The south and north cells have no vestibules. The south cell doorway has dvārapālas on the jambs with Vēṇugōpāla on the lintel.

**The south cell.** In the cell on a Garuḍa pedestal stands a beautiful image of Vēṇugōpāla, 5 feet high, standing in tribhaṅga with his right leg crossing over the other leg and the two hands playing on the flute (Pl. XX, 3). He wears a kirīṭa, necklets, anklets, bracelets, armlets, garlands, and girdles with hangings. Over his head spreads the tamāla tree. On the jambs of the tōraṇa stand his consorts with chāmara bearers. The cowherds, cows, gods and ṛishis listen intently, while the chakra and gadā are carved to his right and the śankha and padma to his left. The ten avatāras are carved on the fringe above.

The north cell which has Yōgānārasimha on the lintel has a well-carved Lakshmīnārasimha group with a serpentine tōraṇa above and Prahlāda, a kalaśa looking exactly like a tea-kettle, and an elephant with uplifted head below. The god sits in sukhāsana holding chakra, padma, gadā and śankha, with Lakshmī seated on his left lap. This god gives the temple his name, perhaps because Nārasimha was the reigning king at that time.

The vestibule has on the lintel a Lakshmī-Nārāyaṇa group, while the lintel of the garbhagṛiha doorway has Gajalakshmī. In the main cell stands a fine image (5' high) of Kēśava supported by a consort on each side, having the serpentine scroll with lion face and the ten avatāras on the tōraṇa (Pl. XXI, 1). The image has been well made and represents a slim and tall form, perhaps because it is in the *uttama dṛśatāla*. The face particularly has beauty combined with dignity. The cell has in the west wall a small niche useful as a safe.

Between the porch and the remains of the mahādvāra are two green stone elephants in vigorously moving attitudes. There are warriors marching along with them.

### THE BĀLALINGĒŚVARA TEMPLE.

To the north-north-east of the Lakshmīnārasimha temple stands, facing east,

#### **General view.**

the rather plain looking soapstone temple of Bālalingēśvara to the north-east of the village and close to a water-course or haḷḷa. It is also a three-celled structure. In





1. VENUGOPALA, GOPALASVAMI TEMPLE,  
NONAVINAKERE (p. 59).



2. MAHISHASURAMARDINI, LAKSHMINARASIMHA  
TEMPLE, VIGNASANTE (p. 66).



3. VENUGOPALA, LAKSHMINARASIMHA TEMPLE,  
VIGNASANTE (p. 66).







its outer view it is rather plain, having unsculptured plain walls except near the sukhānāsi where cruciform pilasters and rosettes are to be seen.

The tower is of stepped pyramid design with seven cornices. On each face of the śikhara is a kīrtimukha with a standing Śaiva deity.

**Tower.** Over the projection on the sukhānāsi is a well-carved Śaṣa group with the hero's head bent back in his effort to pull the lion's tongue out and pierce the sword in.

The inner view shows that the temple must have originally consisted of a garbhagṛiha with a small liṅga, a vestibule with a shallow lotus ceiling and a navaraṅga of nine squares borne on four cylindrical pillars with extra cells on the north and south.

**Inner view.**

The original deities of these latter have now been lost. But in the north cell there are now kept the following images :—

Gaṇeśa,  
Two Vīrabhadras,  
One Kēśava,  
Several Nāga stones.

To this structure appears to have been added, in perhaps the Hoysala or early Vijayanagar period, another navaraṅga of soapstone with cubical pillars having octagonal shafts and ornamental necks. Perhaps when this extension took place, the front wall of the original navaraṅga was removed and was substituted by two oblong pillars, thus making the navaraṅga a long one with ten pillars. This hall has a doorway to the east and one to the south.

The temple is unimportant.

### BHAIRAVA TEMPLE.

The Bōredēva or Bhairava temple is now a dilapidated plain shrine consisting of

**General description.** a garbhagṛiha and mukhamanṭapa only.

In the garbhagṛiha are placed the following figures :—

1. Nāga.

**Images.** 2. Umāmahēśvara—on a prostrate human figure.

The god holds sword, drum, trident and bowl. The serpentine tōraṇa with simhalalāṭa, is perhaps of the 13th or 14th century.

3. Bhairava—1½ feet high—probably a Hoysala figure of the 14th century.

4. Nāga stone.

5. Another Bhairava.

The temple is in a very bad condition and the villagers are proposing to rebuild it.

In front of the temple there is a self-immolation stone depicting men offering their heads in sacrifice.

### BANAŚANKARĪ TEMPLE.

The Banaśankarī temple is directly to the north of the village and outside in the fields.

The temple is small and dilapidated. It consists of a garbhagriha and a vestibule. The image is of soapstone. There is a lion on the pedestal. The image is about 3 feet high. The goddess is seated in sukhāsana and had originally eight arms holding sword and rosary, cobra, trident (broken), buckler and drum. Around the halo of the goddess is a row of jewels circumscribed by a scroll arch which is now broken. The bench on which the goddess is seated has a human face and under her left thigh, she wears a beaded drapery. The image is much mutilated. From a sculptural point of view the contrast between her large breast and her small waist is noticeable. The image may be of the Hoysala or some earlier period.

#### Image.

It is said that it is the patron goddess of the weavers.

## HASSAN DISTRICT.

### Agrahara Belguli.

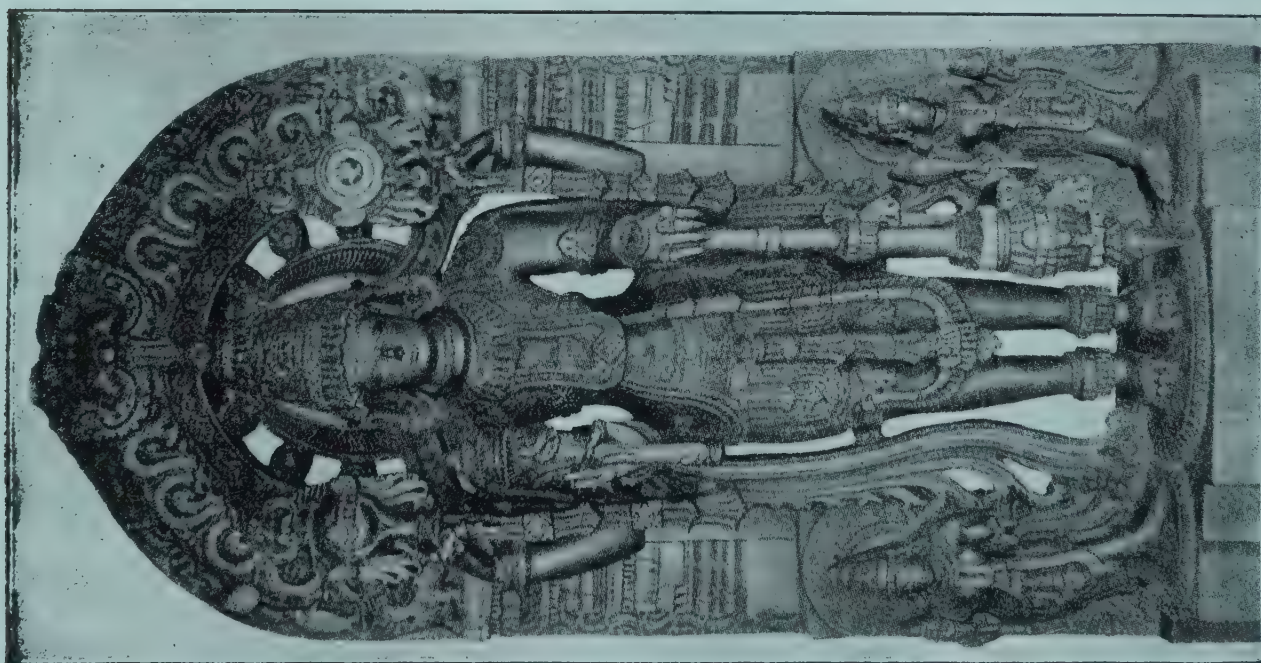
#### KĒŚAVĒŚVARA (BETṬĒŚVARA) TEMPLE.

The temple is popularly known as the Betṭēśvara temple. It was built in 1210 A.D. by Kēśavaḍaṇṇāyaka, an officer of Ballāḷa II. Hence in the inscriptions it is called the Kēśavēśvara temple. It is the largest of the temples in the village and stands to the north-east close to the tank which is called in the inscriptions Kēśavasamudra. The temple has been described in M. A. R., 1929. A fuller description is here attempted.

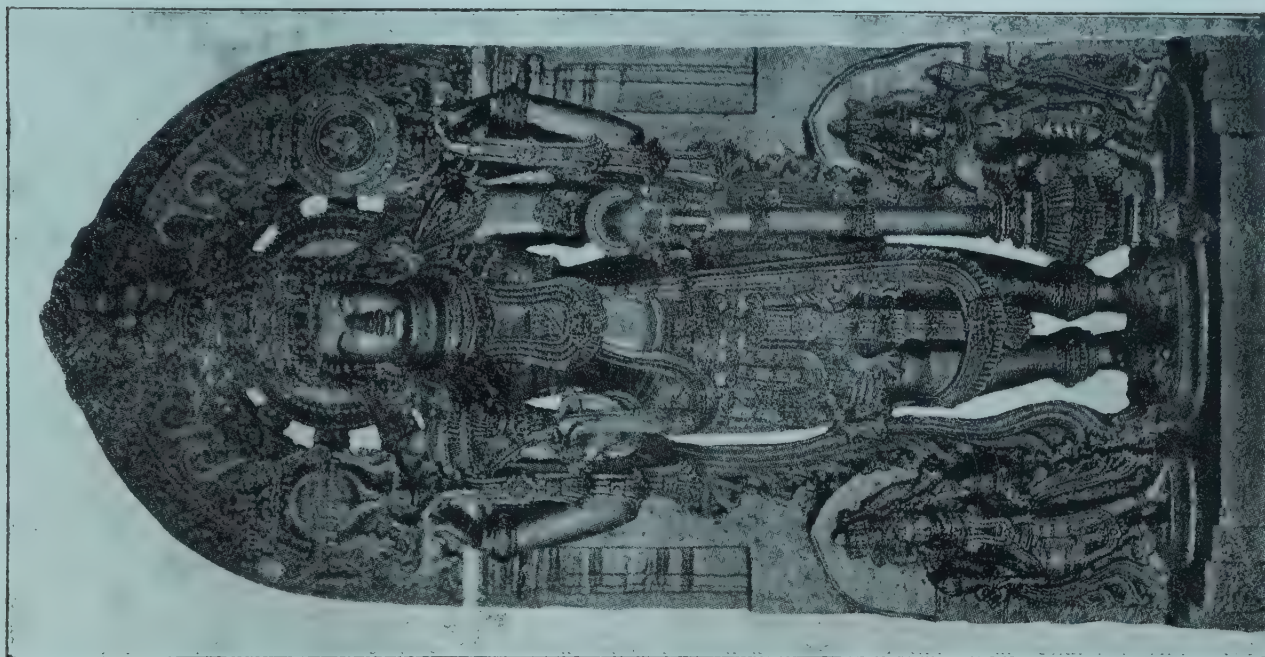
It is large in proportions and well carved in the inside. It has a main cell for Śiva with a vestibule, a minor cell on the north for Kēśava, a large navaraṅga of four pillars with a porch on the south and a cross-shaped mukhamanṭapa with a cell on the north and another in the east and a porch on the south. Thus from the south the temple appears to have two porches. The mahādvāra which is a pavilion of four round pillars, is also on the south.

#### General description.





1. KESAVA, LAKSHMINARASIMHA TEMPLE,  
VIGHNASANTE (p. 66).



2. KESAVA, BETTESVARA TEMPLE, AGRAHARA-  
BELGULI (p. 70).





The temple appears to have been built on a high platform whose remains are almost buried in the earth. The lower part of the outer

**Outer view.** wall has an unusually large number of eight cornices, one of which has the uncarved oblong and cross-shaped mouldings meant for makara heads. The upper part of the wall is decorated with square planned pilasters interspersed with well-designed large indented square pilasters.

Above the cornice the parapet towers are mostly unworked. The brick towers over the two cells are made up of flat thin bricks of about 9"×6"×2" and appear to date from the late Vijayanagar times.

The main temple is entered by a porch in front of which are two small platforms intended to receive either elephants or small turrets.

**Porch.** The porch has a large bench on each side with slanting railings whose faces are cut up by bell-shaped pilasters with rearing lions and oblong flowers in the interspaces. The pillars of the porch are cylindrical while the pilasters at the back are of the indented square plan. The ceiling is flat with a large padma. The mouldings of the corner stones are uncarved. On each side of the porch against the wall of the main temple is a large inscription slab one of which has a panel of Śiva in Kailāsa and the other of Kēśava with Lakshmī and Garuḍa. Both of them contain portions of the same inscription. E. C. V. Chennarāyapaṭṇa Nos. 243-45.

The navaraṅga doorway whose jambs have well-carved Śaiva dvārapālas and star-shaped pilasters has on the lintel a Tāṇḍavēśvara group. The navaraṅga which is large and roomy is about 26 feet square and equal to the dimensions of the navaraṅga of the Harihara temple. Its four large pillars are bell-shaped and the pilasters are well designed in indented square shape. The ceilings of the navaraṅga which rise upon three sets of corner stones are variedly designed with shallow padma domes except the central one which is about 4 feet deep. Above the corner stones ornamented with lion faces and the images of the Dikpālas, stands a circle of sixteen turrets. Above there is a ribbed dome with three concentric circles and a pendant bud.

Inside the navaraṅga are kept a number of finely worked pañchāyatana images as follows:—

1. Seated Sarasvatī (rosary, goad, pāśa and pustaka). A fine image with a serpentine tōraṇa.
2. Gaṇēśa—a fine image with the belly and the left toe damaged.
3. Blank lion pedestal whose Mahishāsuramardini has been removed.
4. Shaṇmukha riding on a stout-necked peacock the feathers of which are finely carved.



5. Bhairava—seated in sukhāsana with ringletty hair. It does not seem to have belonged originally to this temple, since it is of much smaller size.

6. Durgā—seated in sukhāsana on a lion pedestal, holding sword, pāśa, goad and bowl and having phālāksha. A fine figure published in M. A. R., 1929.

7. Sūrya's pedestal of seven horses—the image is missing.

8. Saptamātrikā panel having a finely worked set of the Seven Holy Mothers in this order—Gaṇeśa; Brāhmī—a female figure with bearded faces; Vīrabhadra with vīna; Māhēśvarī; Vaiṣṇavī with the symbols as in Nārāyaṇa (śankha padma, gadā and chakra); Vārāhī (sword, blank, buckler and book); Indrāṇī (abhaya' vajra, aṅkuśa and dāna); Kaumārī (bud, rosary, fruit, bud); Chāmuṇḍā (sword, trident, drum, bowl) skeleton-bodied and with large fangs showing and having the third eye.

The doorway of the vestibule of the main shrine has jambs bearing the dvārapālas and with star-shaped indented pilasters. The lintel panel is exceedingly well-worked and represents the durbār of Umā-Mahēśvara seated in sukhāsana and attended by Nandi, Gaṇeśa, Brahma, Śaṇmukha, Viṣṇu and the celestial nymphs. Above the lintel cornice is a series of nine towers, the central one of which is a fine towered pavilion of three storeys. The vestibule which is about 10' × 10' has a domed ceiling of concentric circles.

#### **Vestibule.**

#### **Main garbhagriha.**

The garbhagriha doorway has well-worked dvārapālas with a fine Tāṇḍavēśvara group on the lintel. The garbhagriha ceiling is flat and has nine panels, each having a lotus. Under it on a pedestal, about three feet high, stands a medium-sized liṅga, about one foot in diameter.

#### **Kesava.**

The Kēśava image standing in samabhaṅga in the minor cell on the north is about 5½' high including its tōraṇa (Pl. XXI, 2). It is exceedingly well carved with luxuriant ornamentation and, in its features, reminds us of the Kappe Chennigarāya image at Bēlūr.

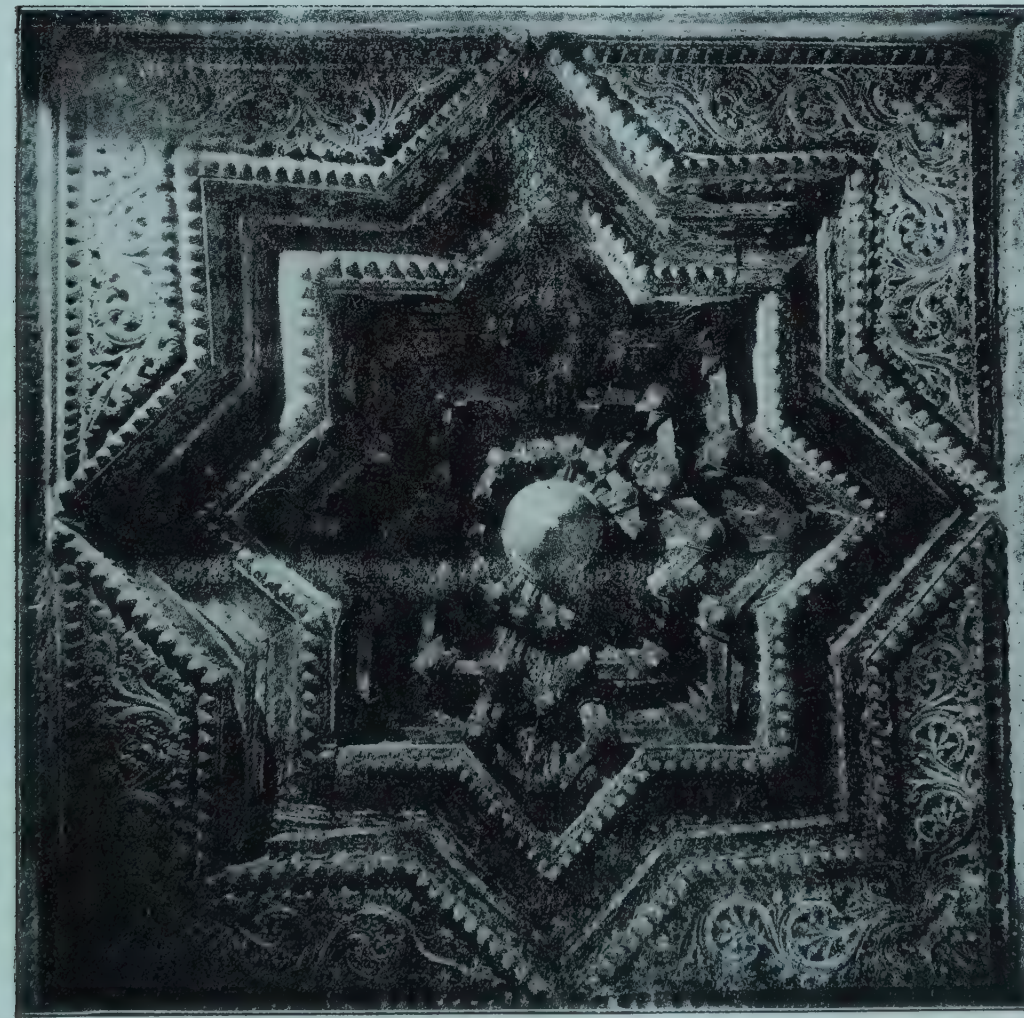
The east doorway of the navaraṅga whose lintel is uncarved has on each side an inscription slab with uncarved top panel. The north slab has only one line which reads: "Śrīmatu pratāpa chakravarti Hoysaḷa Śrī Vīrasōmēśvara," and stops in the middle, thus showing that the construction of the temple was interrupted suddenly. The well-worked part of the temple ends with this doorway.

#### **East doorway of navaraṅga.**

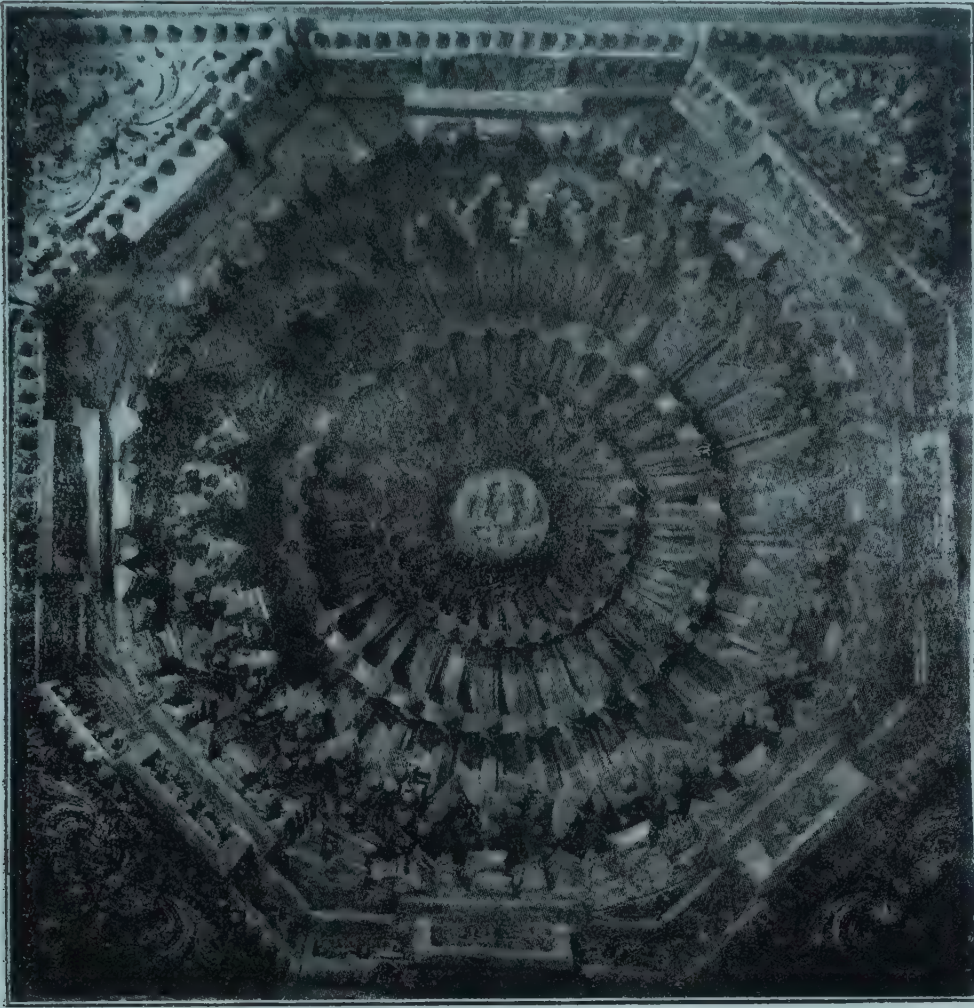
To its east extends a cross or pond-shaped large pavilion with a stone bench running around it, which is fringed by a slanting railing as in the Harihara temple at Harihar. The outer pillars are sixteen-sided but unfinished, while the four inner pillars of the bell-shaped kind are finished and polished. The ceilings are all flat except the one

#### **Later extension.**





(1)



(2)

LAKSHMINARASIMHA TEMPLE, NUGGIHALLI : CEILINGS (p. 71).





in the westernmost square which has a large shallow padma. The northern aṅkaṇa of the pavilion is regularly built as a cell, but it has neither an image nor a pedestal. The eastern aṅkaṇa is converted into a cell open on the west and houses a finely ornamented bull, about  $4\frac{1}{2}'$  high.

### SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple is situated to the east of the village by the side of the old mud fort wall. The original temple, according to inscription E. C. V. Chennarāyapaṭṇa No. 246, was built in about 1154 A. D. But it appears to have been completely reconstructed in the 17th century. Only the following old materials are found: the vestibule doorway with the perforated screens on the jambs, the fine bull in the navaraṅga, the fragmentary Saptamātrikā panel with only five of the Mothers and the pedestal and the liṅga in the cell. The temple has been overwhelmed by and submerged into the earth thrown around it when the fort wall was built in the Vijayanagar days.

### AMRITĒŚVARA TEMPLE.

The Amritēśvara temple is completely in ruins and architecturally unimportant. It was built in about 1134 A. D. as evidenced by the inscription (Ep. Car., V, Cn. 248) standing to the north of the ruins. One of the inscriptions mentions the god as Mūlasthāna-Gaṅgēśvara.

The liṅga among the ruins is small and together with the pedestal is about one foot high. The garbhagṛiha doorway has a Gajalakshmi lintel which bears also the inscription E. C. V. Cn., 247.

### Nuggihalli.

### LAKSHMI-NARASIMHA TEMPLE.

Two of the several beautifully worked ceilings in the navaraṅga of the Lakshmi-Narasimha Temple at Nuggihalli are illustrated in (Pl. XXII, 1 and 2).

### JAYAGONḌĒŚVARA TEMPLE ON JŌGINĀTHAGUDDA.

About a mile to the north of Nuggihalli, facing the Tiptūr road stands a prominent hill with one great rock rising up to a height of about 150 feet.

On the summit stands a temple made up of well-dressed and fitted large granite blocks. It consists of a navaraṅga to which are attached on the west two open vestibules leading into square cells. Each of the cells ( $6' \times 6'$ ) is surmounted by a stepped pyramid-shaped tower of brick and mortar, the bricks being  $10'' \times 7'' \times 2''$  which appears to have been the size of the Hoysala bricks.

To the east of the navaraṅga entrance stands a square pillar with sixteen-fluted shaft supporting a soapstone statue of Nandi.

To the south-east of the temple facing north stands the inscription of Vishṇu-  
vardhana bearing E. C. V, Cn. No. 260. To its left was  
**History.** discovered a vīragal of soapstone bearing a faintly visible  
inscription in Kannaḍa. From the inscription of Vishṇu-  
vardhana dated in 1121 A. D., it is found that he made grants of land to the liṅga  
known as Jayagoṇḍēśvara.

On the jambs of the navaraṅga doorway are carved padma, triple-rudrāksha  
and floral designs. The hall which is about 30 feet  
**Navaranga.** long by 15 feet broad is borne on two sets of four  
cylindrical pillars supporting the ceilings which have  
shallow padmas like the ceilings of the vestibules. In the navaraṅga are kept an  
intertwined nāga group and a headless image of Śiva as Kāpāli with a dog and  
bhetālas at his sides.

The north cell contains a small liṅga on a low pedestal with a well carved  
Nandi facing it in the vestibule.

### **Linga.**

The south cell has an image of Vīrabhadra (3' high) on a low pedestal.  
**Virabhadra.** The image is moderately worked and holds sword, trident,  
drum and shield. On the tōraṇa is a serpentine scroll.

On the north-east of the temple there is a small shrine of granite, inside which is  
a carved stone group of a *bhakta* couple, the husband wear-  
**Bhakta Images.** ing *kulāvi*, necklet, yajñōpavīta, short dhoti, anklets and  
bracelets and wooden sandals and holding uplifted sword in  
right hand, while his left hand is placed on his wife's shoulder. The lady standing  
to his left with the upper body bare, wears large round earrings, garland, short *sari*,  
anklets and armlets, bracelets and wooden sandals. Her right hand holds the stem  
of a lotus which is broken off. Her left hand is also broken. Her hair is dressed with  
a semi-circular floral ornament set upright. The couple perhaps represent some  
important local ruler and his wife of the mid-Vijayanagar times, who very probably  
made grants to the temple.

### **Dindagur.**

A note on the two temples at Diṇḍagūr is published in M.A.R., 1930.

The place is an ancient agrahara called Mallikārjunapura. It was founded by  
Pandita Daṇḍanātha. The Kēśava temple is built in the  
**Ancient Agrahara** centre of the old village, while the Īśvara temple is built  
**town.** to its north-east. A little distance from the latter is  
the tank. Both the temples seem apparently to have been  
built at the same time, since both of them are similar in plan.



## KĒŚAVA TEMPLE.

The Kēśava temple faces east and has a garbhagriha, a vestibule, a navaraṅga a porch and a mahādvāra. The last has a porch on the outside. The old mahādvāra has been recently repaired. The temple has been raised on a floating foundation. The garbhagriha and the navaraṅga are both square-shaped with indented and flattened sides.

**General description.** The basement cornices are six in number, of which the fifth from the bottom has its mouldings unworked. Four of the remaining cornices, excluding the one at the bottom, have dentil projections. The outer walls are plain except for the right-angled pilasters which appear at the indentations and for the pond-shaped pilasters which appear on the outer walls of the navaraṅga on the south and north.

The eaves are slightly sloping with dentil projections on top. The parapet contains unworked kīrtimukha and other mouldings.

The tower consists of three tiers of turrets having, like the parapet, unworked mouldings. There is a projection over the vestibule whose cornices also have unworked mouldings. A stone finial surmounts the tower.

The flight of steps leading to the porch may have had originally elephants on either side. The porch is borne on two cylindrical potstone pillars and has stone benches on the south and north. The ceiling of the porch is designed like three concentric squares and has a padma in the centre.

**Porch.** The navaraṅga doorway has a series of five turrets on the lintel above which is a Vēṇugōpāla group. The pilasters on either side of the doorway are pond-shaped. The central aṅkaṇa of the navaraṅga is borne on four pillars of the usual bell-shaped type. The ceilings are all square and somewhat deep with padma pendants hanging from the centre. But the central ceiling is more elaborately carved than the rest. The corner stones have carvings of kīrtimukhas and pendants on their under-surface and of the asṭa-Dikpālakas on their front face. The oblong slabs above have the scroll, kīrtimukhas and pendant designs. Their front faces have Yakshas in the centre with rosettes carved on either side of them. In the centre of the ceiling there is a deep padma pendant, and kīrtimukha and pendant designs at the corners.

**Navaranga.** In the navaraṅga are placed several nāga stones, one image of Gaṇapati in a niche of brick and mortar, and another of Hanumān in another niche of brick and mortar. In the north-west corner of the navaraṅga is built a small shrine of brick and mortar to house the utsava-vigrahas of the Īśvara temple.

The lintel of the vestibule doorway is plain. The ceiling of the vestibule has also a padma pendant. In the vestibule are kept the metallic utsava-vigrahas of the temple. Inside the garbhagriha stands on a Garuḍa pedestal the image of Kēśava (Pl. XXIV, 1). It is exuberantly carved, though its features, particularly of the face, are not very elegant. There are the ten avatāras carved on the prabhāvali.

### Vestibule and garbhagriha.

## MALLĒŚVARA TEMPLE.

(Pl. XXV, 2).

The Mallēśvara temple is situated about a hundred yards to the north-east of the Kēśava temple. In plan and execution, it is similar to the Kēśava temple. But the porch is absent. The navaraṅga ceiling in front of the vestibule doorway is opened out and a ventilator has been put in. The līṅga inside the garbhagriha is about two feet high including the pedestal.

### Images.

In the navaraṅga are kept the following images:—

1. Rude Nāga stone.
2. Rude Gaṇēśa.
3. Intertwining Nāgas.
4. Another Gaṇēśa.
5. Another Nāga stone.
6. Peacock pedestal.
7. A two-handed goddess. The image is of potstone and is about 3½' high including the tōraṇa. The two hands of the goddess are broken. The image is well worked. Unfortunately the face is disfigured and covered over with muck. On the tōraṇa are the floral scroll, the kīrtimukha, two chāmaras, a chakra, a śaṅkha, a sword and a buckler. The image is perhaps a Vaiṣṇavī or Pārvatī standing.

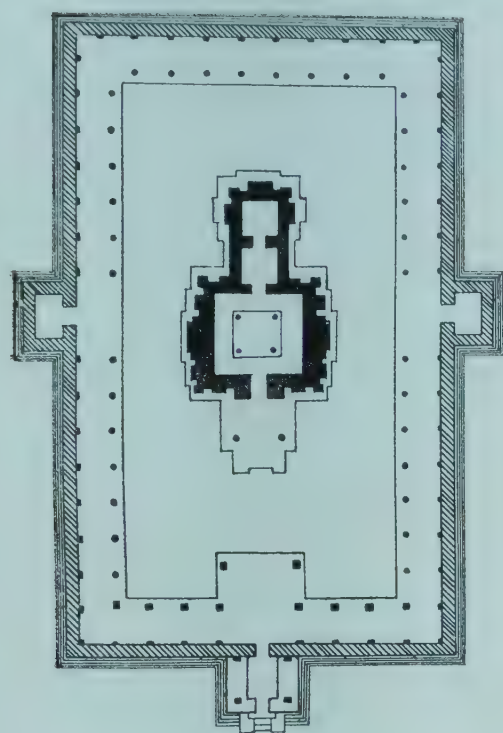
## BASAVĒŚVARA TEMPLE.

To the west of the Mallēśvara temple is the modern temple of Basavēśvara which is architecturally unimportant.

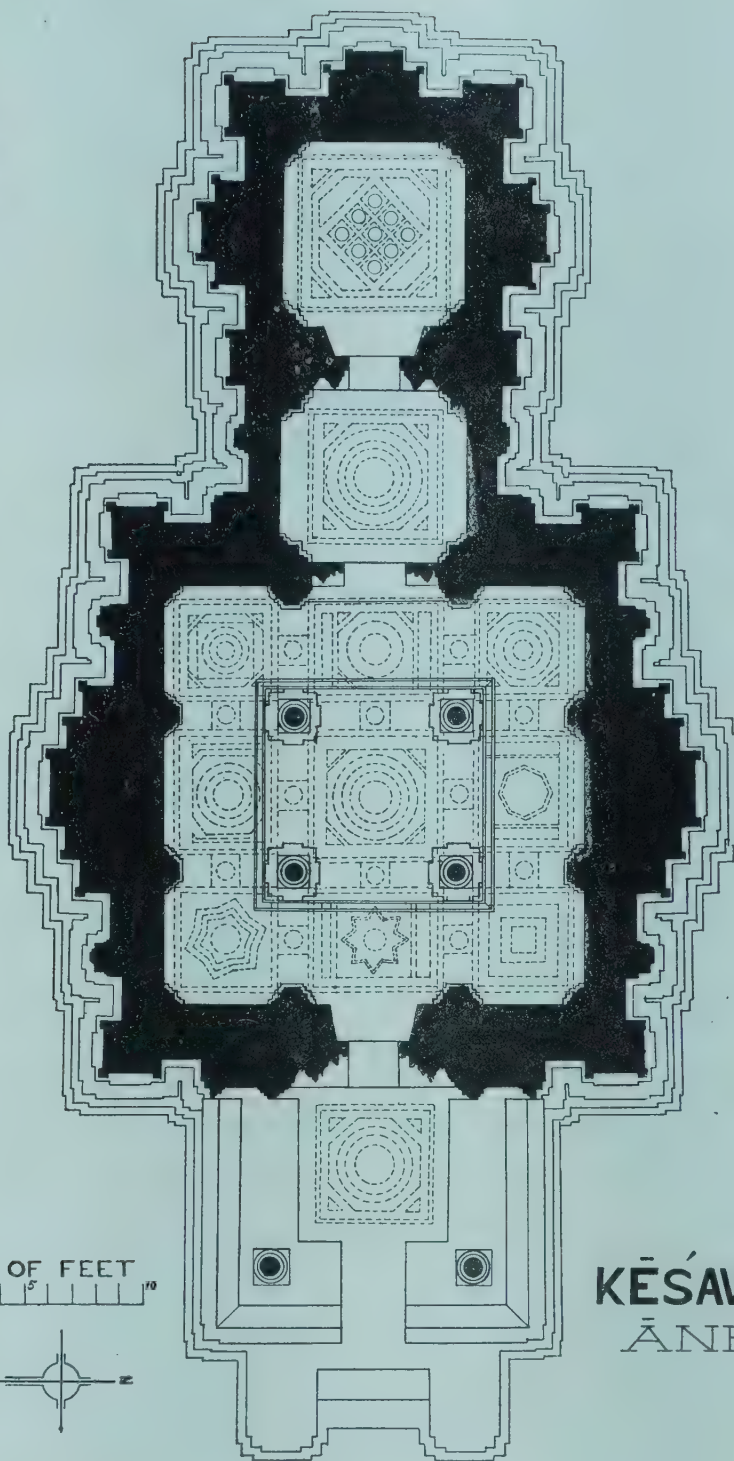
### Anekere.

This is a village about four miles west of Chennarāyapaṭṇa. It has several temples dedicated to Śambhulingēśvara, Kēśava, etc. The Kēśava temple is situated in the centre of the town.





SCALE OF FEET  
0 5 10 15 20 25 30 40



SCALE OF FEET  
0 5 10 15 20 25 30 40



KĒŚAVA TEMPLE  
ĀNEKERE

GROUND PLAN (p. 75).





## THE KĒŚAVA TEMPLE.

(Pl. XXV, 1).

The Kēśava temple stands on a high platform with stone-built sides. It contains a garbhagriha, a closed vestibule, a navaraṅga of four lathe-turned pillars and a porch, an old prākāra of soapstone and a towerless mahādvāra which has a one-aṅkaṇa porch both on the east and the west and had originally a complete prākāra wall of stone with a verandah running on inside (Pl. XXIII). The temple has much resemblance to that at Hullekere near Gaṇḍasi.

**General description.**

The soapstone mahādvāra which appears to have been rebuilt in the Vijayanagar days has for its eastern porch two bell-shaped lathe-turned pilasters with stone benches, of which the railings have disappeared. The porch ceiling is well designed having an octagon of corner stones bearing the Dikpālakas inset with a eight-pointed star, in the centre of which is a shallow lotus. The uncarved lintel has a later day inscription in Kannaḍa which reads *Narasim Devaru*.

**Mahadvara.**

The inner porch of the mahādvāra and the verandah which originally ran all round the temple and formerly housed the kitchen on the south-east has a row of necked cylindrical soapstone pillars with plain ceilings.

**Verandah.**

Since the structure was out of plumb on the south and west, it was pulled down about three years ago and a brick wall was constructed. The materials belonging to this verandah are all lying outside the temple and could well be utilised for rebuilding the verandah. On the south and north of this verandah there is a cell on each side, the north one being empty and the south one containing the damaged original image of Kēśava. Its nose is touched up and unnatural. It may be removed to a museum.

The temple itself has five cornices on the lower wall with one cornice bearing the blocks meant for receiving vases and makara heads.

**Outer view of temple.**

The upper part of the wall has ornamental pilasters and no other carvings. The parapet above the cornice contains turrets whose blocks are uncarved. Similarly the tower has two uncarved rows of turrets and one carved row. It is surmounted by a beautifully shaped stone kalāśa with an ornamental jewel band running around bearing lion heads in the four corners.

The platforms in front of the porch of the temple are devoid of their elephants.

**Porch.**

The porch is intact and its domed ceiling which rises on an octagon bearing the Dikpālas has a sixteen-sided gallery which is inset with three concentric circles and has a lotus bud in the centre.

The navaraṅga doorway has Gajalakshmi on the lintel. The navaraṅga which is about twenty feet square has indented wall pilasters and four bell-shaped soapstone pillars. The ceilings, though not elaborate, are interestingly carved. They are from

### Navaranga.

the east running clockwise :

- (1) A square inset with an eight-pointed star with a padma pendant at the centre.
- (2) An eight-pointed gallery with two inset concentric circles.
- (3) An octagon with an inset circle.
- (4) An octagon with an inset square inside which is an octagon with a padma.

*West—*

- (5) A square inset with an octagon.
- (6) Octagonal gallery inset with an octagon inside which is a circle.
- (7) Square with eight-pointed star and padma pendant in the centre.
- (8) An ornamental square with two concentric inset squares.

*Central—*

- (9) On corner stones bearing the Dikpālas is a sixteen-sided gallery with three concentric circles and a large śankha pendant.

On the vestibule doorway the dvārapālas are carved. The lintel is not carved.

### Vestibule.

The ceiling of the vestibule has a gallery shaped like a sixteen-pointed obtuse-angled star inset with three concentric circles. The garbhagriha doorway has well carved dvārapālas on the jambs with a Gajalakshmi lintel. Above the lintel cornice is a row of five variously shaped turrets with Yaksas between them.

In the garbhagriha on the old Garuḍa pedestal stands the image installed about four years ago and carved by Mr. Siddhalingaswamy, sculptor of Mysore (Pl. XXIV, 2). On the pedestal is the inscription in Kannada :

### Garbhagriha.

Śilpa Siddhānti Siddhalingasvāminā nirmitaḥ.

To some extent the sculptor has successfully imitated Hoysala work, particularly in the carving of the ornamentation which is profuse. But the ten avatāras on the prabhāvalī are absent, the kirīṭa is heavy and octagonal of the Vijayanagar type, and the octagonal gadā has a ribbed head. The image is a good piece of work except for its fattish chubby face and rather large hands and feet.

## VĪRABHADRA TEMPLE.

About a hundred and fifty yards to the north-east of the Kēśava temple stands a small temple of Vīrabhadra, a modern structure. It has a dentil corniced tower, a garbhagriha and a vestibule.



The image of Vīrabhadra is of Vijayanagar workmanship. In the vestibule are kept the images of Mahishāsuramardini, Gaṇēśa and Nandi.

### TWIN TEMPLES.

To the south of the village to the east of the small tank bund stand two small but definitely Hoysala buildings, both indefinitely called by the villagers as Sōmēśvara temple.

They are twin temples of equal size built of soapstone and having stepped pyramid towers, lathe-turned pillars, domed central navaraṅga ceilings, perforated jambs, etc. The temples were probably built in honour of a husband and wife.

The temple on the south has a garbhagṛiha, an open vestibule and a navaraṅga, while that on the north has a garbhagṛiha, a closed vestibule, a navaraṅga with a cell on the north and its doorway to the south and a cylindrical pillared porch. In the navaraṅga of the temple on the north lie the images of a mutilated Gaṇēśa and a Mahishāsuramardini, both evidently of the original pañchāyatana.

### ŚAMBHULINGĒŚVARA TEMPLE.

About a mile and half to the north-north-west of Ānekere is a large tank, now dried up, near which is situated the Śambhulingēśvara temple which appears to belong to about the 12th century A.D. This structure consists of a square garbhagṛiha, a closed vestibule and a square navaraṅga. The outside walls of the garbhagṛiha have a square basement cornice and plain right-angled pilasters. The eaves are straight sided with dentil mouldings upwards at the corners. Above the eaves rises above the garbhagṛiha the stepped pyramid stone tower consisting of eight tiers with dentil mouldings at intervals. The tower is surmounted by a stone kalaśa. The outside walls of the navaraṅga are plastered over and bespeak recent renovation with brick and mortar walls. But the old potstone spouts remain above. There is a stone projection over the vestibule.

The navaraṅga consists of nine aṅkaṇas. The four pillars of the central aṅkaṇa are of the usual bell-shaped type. The ceilings are all slightly domelike with lotus flowers and buds hanging from above. The execution of the ceilings is different in each case, though there is nothing extraordinary about any of them. The pilasters in the navaraṅga are all pond-shaped. In the navaraṅga are placed several nāga stones, a potstone Gaṇēśa, a Gajalakshmī, a Mahishāsuramardini, a Vāsudēva (padma, chakra, śankha and gadā) with a pair of feet in front and a potstone Nandi. The images are rude.

The vestibule doorway is plain. Inside the vestibule is kept a bigger Nandi. The vestibule ceiling has a lotus pendant and is somewhat deep. The lintel of the garbhagriha doorway has five turrets with padma medallions in between them. The pediment is uncarved. The pilasters are indented. Inside the garbhagriha is a low linga with pāni-baṭlu, about one foot high.

In front of the temple are several nāga stones and a mutilated figure. Against the outer walls are placed two vīragals with no inscriptions on them.

### Chennarayapatna.

The taluk town of Chennarāyapaṭṇa is known in the Hoysala inscriptions as Koḷatūru and was named Amṛitanāthapura when the temples of Chennakēśava and Amṛitanātha were constructed and the town was converted into an agrahāra. It retained the name Koḷatūru until about 1500 A.D. A little later it was named Chennarāyapaṭṇa probably after some Vijayanagar officer named Chennigarāya.

### CHENNAKĒŚAVA TEMPLE.

**General description and history.** The original temple of Chennakēśava had a garbhagriha with a flat ceiling, a vestibule with a padma ceiling, a navaraṅga of nine squares (20' × 20') and a porch of two bell-shaped round pillars. This original porch appears to have been extended during the Vijayanagar period into a mukhamanṭapa of three aṅkaṇas, the latter with cubical tapering pillars having sixteen-fluted pillars, when a mahādvāra of plain pillars without a gōpura and with a compound wall of rubble stones, and a fine garudagambha with a sixteen-fluted tapering shaft, were added.

**Outer view.** In its outer aspect, the temple, though of soapstone, is indented square in form with rather plain cornices, walls and parapet towers. The original tower of soapstone is intact and also unworked.

**Navaranga.** The ceilings in the navaraṅga are deep domes having mostly concentric circles over circular or sixteen-sided galleries except the west one which is octagonal over a square and the north one which has an eight-pointed star set inside a square. The central ceiling is a deep dome with the Dikpālas, a circular gallery, concentric rafters and a conch pendant. The navaraṅga pillars are bell-shaped. In the navaraṅga are kept the images of Raṅganātha and Kāḷiṅgamardana, both poor class sculptures of the Pāllegār times.





1. KESAVA, KESAVA TEMPLE, DINDAGUR  
(p. 74.)



2. KESAVA, KESAVA TEMPLE, ANEKERE  
(p. 76).



3. DOUBLE-HEADED BASAVA, GADDERAMESVARA  
TEMPLE, CHENNARAYAPATNA (p. 81).



4. NAVARANGA DOORWAY, BHANDARI BASTI,  
SRAVANABELAGOLA (p. 82).







The image in the garbhagriha does not appear to be the original Hoysala image.

It looks rather unfinished, particularly its serpentine tōraṇa. Its facial look also with its weak chin is rather different from the usual Hoysala form. Possibly it is the

**Main image.**

work of a good imitator who copied the original image.

### CHANDRAŚĒKHARA TEMPLE.

The Chandraśēkhara (Rāmēśvara) temple which is about a hundred yards south-east of the Chennakēśava temple is a granite stone structure

**General description.**

of the Vijayanagar period in whose garbhagriha stands a six-foot high image of Chandraśēkhara (abhaya, axe, spear, and dāna). In the vestibule there are: a Gaṇēśa image and an inscription (E.C. V, No. Cn. 156). On either side of the vestibule doorway there are two bhakta images instead of the dvārapālas. The Nandi's face is a well worked one. In the south-west and north-west corners of the vestibule are two cells containing two Vijayanagar type stone images of Bhairava and Pārvatī while in the navaraṅga are the images of Virabhadra and Janārdana.

The temple is not architecturally important.

An image of Nandivāhanamūrti is kept against the wall of the house adjoining the temple.

### KALYĀṆI.

Outside the north fort gate of the old town is a fine kalyāṇi about 50" × 50' with the steps well built of stone. On its west side are a

**Images.**

number of shrines which contain stone images of several deities like:

1. Gaṇēśa.
2. Nāga.
3. Lakshmīnārāyaṇa.
4. Pārvatī.
5. A small figure placed on a large Hoysala simhapīṭha.
6. Chandra.
7. Viṣṇu on Garuḍa.
8. Pārvatī in imitation of Hoysala workmanship, but really of the Pāllegār period.
9. Kōḍaṇḍarāma.
10. Vāmana.
11. Arjuna performing penance.
12. Narasimha.

13. Śivaliṅga.
14. Shaṇmukha on peacock.
15. Nandi.

### SĀTĒŚVARA TEMPLE.

To the north-east of the town near the tank stands a small soapstone temple of Sātēśvara, to the south-east of which are standing two inscriptions (E. C. V, No. Cn. 161 of 1182 A.D. and a vīragal). The bell-shaped navaraṅga pillars, the perforated screens of the vestibule doorway, etc., mark the temple as a definitely Hoysaḷa structure, though not one of any importance. In the inscription the liṅga of the temple is called Śāntalēśvara, and appears to have been set up in memory of Sātavve, the wife of Daṇḍanāyaka Māchiah.

#### History.

In the navaraṅga of the Sātēśvara temple are kept the images of Gaṇēśa, Nandi and Kēśava which are not of much sculptural value.

Opposite to the doorway of the Sātēśvara temple is an old soapstone panel containing (Bhairava's) Śiva's pādas surrounded by cobras, beheaded animals and men.

#### Siva's Pada.

To the north-east of the temple and close to it is a Pāllegār period structure dedicated to Durgā as Volagere Ammā.

#### Volagere Amma.

### GADDE-RĀMĒŚVARA TEMPLE.

About a mile to the south-east of the town just where the irrigated lands commence, stands the temple of Gadde-Rāmēśvara.

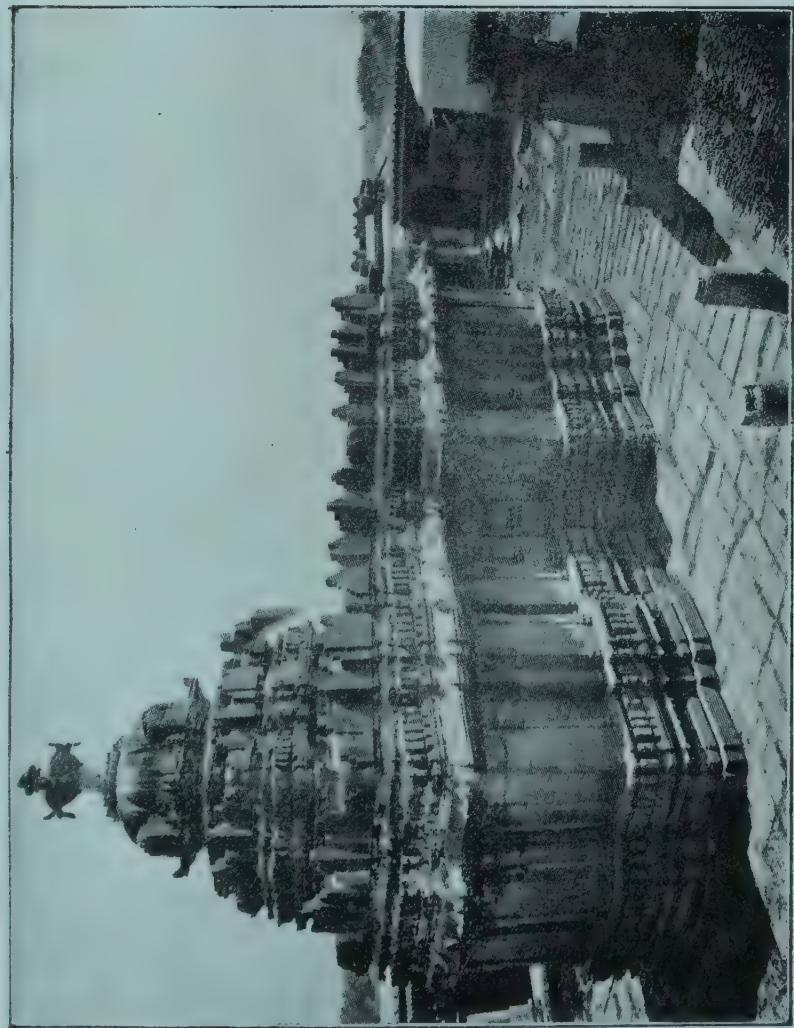
It appears to have been built in two stages. The original temple is a very simple small Hoysaḷa structure of soapstone with a stepped pyramid tower of eight dentil cornices, a stone śikhara and an ornamental stone kalaśa. In front of the tower formerly stood the Saḷa group, whose mutilated lion is now in the yard in front of the temple. The walls of soapstone are cut up by right-angled plain pilasters and the plan is squarish, the garbhagriha and vestibule being smaller than the navaraṅga.

#### General description.

The original navaraṅga doorway is only 4' × 2' and has an uncarved lintel. In the navaraṅga which is 15' × 15' are four necked pillars with their cubical mouldings connected by octagonal shafts and wheel-shaped moulding round neck. The ceilings are plain except the central one which is a shallow padma dome. In the navaraṅga are kept the images of Gaṇēśa, Nandi, Shaṇmukha, Janārdana and Sūrya, which appear to date from about 1600 A.D.

#### Navaranga.

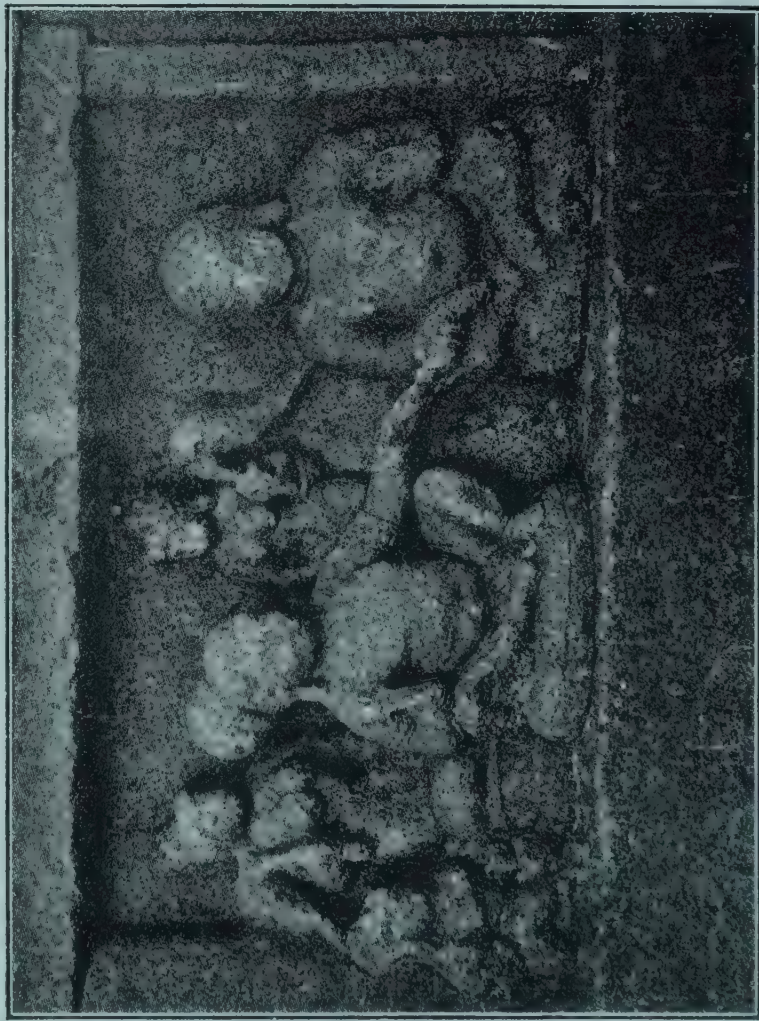




1. KESAVA TEMPLE, ANEKERE (p. 75).



2. MALLESVARA TEMPLE, DINDAGUR (p. 74).



3. CHAMUNDARAYA GROUP ON TYAGADA BRAHMADEVA PILLAR,  
SRAVANABELAGOLA (p. 82).



4. CEILING IN FRONT OF GOMATESVARA, SRAVANABELAGOLA (p. 82).







The vestibule doorway, whose lintel also is uncarved has kalaśas on the jambs and perforated screens. The vestibule and garbhagriha ceilings have shallow padmas and the liṅga is a round-headed one on a low pīṭha.

**Vestibule and garbhagriha.**

To this original Hoysaḷa temple were added in the 17th century a granite mukhamantapa of three aṅkaṇas with octagonal pillars having cubical mouldings with low relieve carvings. One of the latter shows the Gaṇḍabhēruṇḍa bird holding elephants in its beaks.

**Mukhamantapa.**

In the front yard of the temple is a mantapa of granite with a brick tower, under which on a pillar of soapstone is a Basava with a head to east and another to west. (Pl. XXIV, 3) Two brick and mortar Basavas of large size have been set up, one at the place where Saḷa was originally, and the other on the mahādvāra.

**Double-headed Basava.**

**Hirisave.**

**KĒŚAVA TEMPLE.**

The Kēśava temple is a late Hoysaḷa building of granite with soapstone pilasters and doorways and granite outer walls. The temple has been entirely rebuilt recently, particularly its navaraṅga. The image of Kēśava is about five feet high on a Garuḍa pedestal about one foot high. The image is a good specimen of the 14th century, though poorly worked, and on its drapery the Dravidian influence can be seen. The garbhagriha and vestibule doorways are Hoysaḷa soapstone pieces. There are perforated windows on either side of the vestibule doorway.

**Grama.**

**CHENNAKĒŚAVA TEMPLE.**

A note on the Chennakēśava temple is published in the Mysore Archæological Report for 1917, page 9. The temple is not of much architectural value since only the outer wall and one pillar in the inner navaraṅga belong to the Hoysaḷa period.

**DHARMĒŚVARA TEMPLE.**

This temple has been described in the Mysore Archæological Report for 1917, page 9. In the navaraṅga, the pillars and the central ceilings and the east doorway are original Hoysaḷa pieces used in the more recent times while rebuilding the navaraṅga.

### ŚĀNTINĀTHA BASTI.

This is an old temple of which the standing image of Śāntinātha (3' high) with an inscription on the pedestal stating that it was set up by Sumati Bhaṭṭārakar, and the old vestibule with perforated jambs and the seated Śāntinātha on the lintel are the only older parts of the temple. The rest of the temple which is of granite is of later days.

#### History.

Architecturally the only important thing in the temple is its image with a fine serpentine prabhāvali.

An interesting point to note in Śāntigrāma is the fact that the worship of Jina, Śiva and Viṣṇu all progressed during the time of the Hoysaḷas.

### VĪRABHADRA TEMPLE.

This is a temple of the Hoysaḷa period containing a garbhagṛiha, a vestibule and a navaraṅga of four bell-shaped pillars and a mukha-maṇṭapa of three bell-shaped pillars. The heterogeneous nature of the walls suggests that these portions were rebuilt and repaired in the Vijayanagar days. The navaraṅga has a porch which was converted into a cell for housing Mahishāsura-mardini now kept in the navaraṅga.

#### General description and history.

The navaraṅga has four bell-shaped pillars and several flat or shallow domed ceilings. Of these the central one is the most interesting. Rising on two sets of corner stones bearing the images of the Dikpālas and of dancers and rosettes is a flat ceiling divided into nine panels with Tāṇḍavēśvara in the centre, Kumāra to the west, dancing Gaṇēśa to the east, Brahma to the north and Viṣṇu to the south. The slab is damaged and has evidence of being recently reset and plaster-pointed.

#### Navaranga.

In the vestibule and the garbhagṛiha are kept several images of Vīrabhadra, Nandi and other deities. The main image of Vīrabhadra appears to be of Vijayanagar period workmanship having shortish legs, large hands, etc. It is doubtful if this is the original Vīrabhadra of the Hoysaḷa times.

#### Images.

The mahādvāra has been constructed of fine pilasters bearing turreted canopies brought from elsewhere.

### SRAVAṆA-BELGOLA.

The navaraṅga doorway of the Bhaṇḍāri Basti is very well carved and illustrated in Pl. XXIV, 4. The Tyāgada Brahmaḍēva pillar has an interesting panel of sculptures on its south base (Pl. XXV, 3). One of them represents Chāmuṇḍarāya. The well executed ceiling in the verandah in front of the Gomaṭēśvara colossus is a beautiful piece of sculpture in soap-stone (Pl. XXV, 4). Two good views of the Gomaṭa colossus are illustrated in Pl. XXVI.





GOMATESVARA, SRAVANABELAGOLA (p. 82).

*Mysore Archaeological Survey.*]





## CHITALDRUG DISTRICT.

### Maikonda.

Māikonda is one of the hobli headquarters in the Dāvangere taluk and a Railway station on the Bangalore-Harihar line. There are two temples in the village, one of which is called the Kēśava temple and the other the Obala-Narasimha temple. The name 'Obala' is a corruption of Ahōbala.

### KĒŚAVA TEMPLE.

The Kēśava temple is a modern structure of mud and country tiles. It is situated in the heart of the village. Inside the garbhagriha stands a rude black stone image, about 3½ feet high, of Viṣṇu standing as Janārdana, though the god is locally called Kēśava. In the four hands are held padma, chakra, śankha and gadā and in addition to the gadā the left lower hand holds in the palm a mātanga fruit. The image and the prabhāvaḷi are carved of the same stone. But the ten avatāras are absent from the prabhāvaḷi which has instead creeper scroll ornamentation. The features of the image suggest that the workmanship is of the Vijayanagar period. the image may have been brought from elsewhere and set up here.

To the right side of the image is a liṅga which has been recently installed. The temple is a Muzrai institution and architecturally unimportant.

### OBALA-NARASIMHA TEMPLE.

About half a mile to the south-east of the village is situated the dilapidated temple of Obala (or Ahōbala) Narasimha. The temple consists of a garbhagriha with a roughly shaped boulder in it which is called Udbhava-Narasimha, an open vestibule and a navaraṅga with a doorway to the east and another doorway on the south. The latter doorway has a tōraṇa in front with the *tenkalai* Śrīvaishṇava caste mark. This gateway does not form part of the main structure and is evidently of a later date. The doorways have Gaja-Lakshmī figures on their lintels. In front of the southern doorway is a Garuḍa pillar which, along with the tōraṇa, indicates that it was the main doorway of the temple. The outer walls are plain. The tower is a stepped pyramid with figures of Viṣṇu at the neck.

The navaraṅga has four Dravidian square-shaped pillars which have on their cubical mouldings high relief figures of various gods, acrobats and mythological representations, among which the following may be noted :—

Gaṇēśa, Puruṣaṃṛiga, dancers (three in one), Mōhinī with mirror, a chief, Kaṇṇapa, Hanumān, bhakta, Kāliṅga, cow and liṅga, dancer, lion on makara,



Bālakṛishṇa on fours, acrobats (two wrestlers wheeling), bhakta, Hanumān and liṅga, Lakshmī-Nārāyaṇa, Vīrabhadra, Yōgā-Narasimha, Rishi dancing, peacock with the head of an elephant, acrobats, Viṣṇu, Vēṇugōpāla, Matsya incarnation and a seated figure of a chief.

The navaraṅga pilasters have the figures of Garuḍa and Hanumān, lady riding on makara, gong-player, etc.

The central ceiling of the navaraṅga is raised on two sets of corner stones and has the figures of the ashta-Dikpālakas on the beams and a small lotus pendant pecked by four birds, in the centre. The occurrence of the birds suggests a parallel with the Kalyāṇamaṇṭapas at Nandi and Kolār. It is possible therefore that this temple may belong to the same period or to a slightly later one (C. 14th or 15th century).

Against the west wall of the navaraṅga is a well carved seven-hooded nāga stone.

On either side of the garbhagṛiha doorway are the relief figures of bhaktas, perhaps representing those who built the temple.

### Bullapur.

Bullāpur is a bechirāk village. At the northern end of the mound burying the village ruins, the Āñjanēya temple is situated. It is a structure of rubble masonry enshrining a 16th century relieve figure of Āñjanēya.

#### Temples.

To the south of the temple and buried in the mound, is another temple. The pillars of its navaraṅga can be seen through an opening in the mound.

### Ittige.

Ittige is another bechirāk village, about a mile and half to the north of Huchchavanahaḷli in the Māikoṇḍa hobli. The temple of Kari-Amma is an 18th century structure. It contains a garbhagṛiha with a relieve figure of Durgā and a front hall with six pillars having the cubical, octagonal and wheel mouldings. The outer walls of rubble stones have been mostly embedded in a mound. An inscription (dated Ś. 1644) was discovered to the south of the temple.

#### Kari-Amma Temple.

### Kodaganur.

3455

Koḍaganūr is a place of antiquity as can be seen from the inscription (E.C. XI, Dāvangere 152), which is dated in 976 A.D. There are several ancient temples in the place, which have all gone to ruins. The inscription No. Davangere 149 (1113 A.D.) refers to a Viṣṇu temple. An earlier inscription (Dg. 151 of 1101 A.D.) refers to the god Sōmēśvara. The ancient agrahāra town is also called the southern Ayyāvoḷe in the inscriptions.

#### Antiquity of the Place.



## THE KALLĒŚVARA TEMPLE.

The ancient Kallēśvara temple in the village has been entirely rebuilt in the modern period. Only the four square pillars in the navaraṅga now bespeak the antiquity of the temple. Inscriptions Dg. 149—152 stand to the east of the temple.

## VISHṆU TEMPLE.

The temple erected in the 12th century for the god Vishṇu mentioned in Dg. 149, is no longer in existence. On the aśvattha-kaṭṭe in front of the village is a mutilated image with the tōraṇa carved of the same stone. The left lower hand of the image is on the kaṭi as in the images of Venkaṭēśa. It is possible that this image is of Vishṇu referred to in the inscription.

## HANUMANTĒŚVARA TEMPLE.

The Hanumantēśvara temple is a modern structure with a 17th century relievo of Hanumān in the striking attitude. To the right of the figure there is a niche in which are placed the images of a chief and his wife. Both the images are in the round. The chief wears a kirīṭa and holds in his left hand a conch. His feet are mutilated. The image of his wife, however, is intact. Though both the images have somewhat rude features, they appear to date from at least the 14th century and are worthy of being preserved in a museum.

In front of the temple is a tall pillar against which is placed a vīragal. The scene depicting the defence of the cows in the bottom panel of the vīragal is well executed. The cows stand to one side, while the hero fights with his bow and arrows his enemies who are mounted on horses and armed with spears.

## DURGĀ TEMPLE.

In a nearby field to the south-east of the village is a small mound hidden in the fence. On it is the soapstone image of a seated Durgā. The image is worn out. The goddess wears a kirīṭa with the flames darting forth from behind her head. In the four hands are held sword, trident, ḍamaruga and cup.

An inscription at Dodḍa-Māgaḍi (E. C. XI, Dāvāngere 146) refers to the goddess 'Banada-Śaṅkarī' of Koḍaganūr. It is possible that the image above described is the one mentioned in the inscription. The image is very much like a Hoysala piece, though the inscription mentioning it is of 1518 A.D.

### MALKANDĒVARU TEMPLE.

About three furlongs to the south-east of the village is situated the Malkandēvaru temple. It is a Śiva temple with its outer walls and parapet covered over by a mound of earth, so that only the interior is visible from the front. The temple consists of a garbhagriha, an open vestibule and a navaraṅga with four bell-shaped pillars. In the central aṅkaṇa is a nandi. The other images kept in the navaraṅga are Gaṇapati, Chaṇḍikēśvara and a nāga stone. The garbhagriha doorway has Gaja-Lakshmī on the lintel. All the ceilings in the temple are flat and plain except the central one which has a padma.

The temple is much dilapidated and architecturally unimportant, though belonging to about the 12th century A.D. It is possibly the Sōmēśvara temple mentioned in the inscription Dg. 151 of 1101 A.D.

### Vaderahalli.

### KALLĒŚVARA TEMPLE.

The ancient Kallēśvara temple which appears to have stood some forty years ago is now a mound of ruins. Only the inscriptions that stood on the site are existing at present.

### Sankaranahalli.

### RANGANĀTHASVĀMI TEMPLE.

The village of Śaṅkaranahalli is about two miles to the south-west of Māikoṇḍa. On a height in the village stands the temple of Raṅganāthasvāmi called Tiruvengalanātha in the inscription No. Dg. 148 of 1684 A.D.

The structure is exactly like the Ōbaḷa Narasimhasvāmi temple at Māikoṇḍa. It has the same square garbhagriha with a stepped pyramidal tower, an open vestibule and a navaraṅga with two doorways, one in the east and another on the south. The pillars, too, are like those at Māikoṇḍa with similar cubical mouldings and plantain bud hangings. The central ceiling also is the same with the four birds pecking at the low pendant bud. Hence the date *circa* 15th century may be assigned to this temple also. To the right of the eastern doorway stand the images of two bhaktas who are probably the builders of the temple.

The outer walls of the temple are mostly plain except for a few relief representations of a fish, a cobra and some obscene figures here and there. There is no separate shrine for the goddess; nor is there any image of the goddess worshipped in the temple. In the garbhagriha stands, on a pītha, a small relievo figure, about a foot high, whose features are hard to distinguish, since the image is much covered over with muck.



## Nalkunda.

### ĪŚVARA TEMPLE.

Nalkunda appears to be a village of some antiquity. The ħśvara temple stands to the north-east of the village. The outer walls are covered by a mound of earth. The temple consists of three cells and a common navaraᅅga with the entrance doorway on the south. The roof is low and there is no tower. The temple seems to have been repaired at some later period.

The original structure appears to hail from about the 12th century as seen from the pillars, doorways and images which are of potstone. The jambs of the doorways have kalaśa, creeper and rope ornamentations. In the convolutions of the creeper stand various figures. The pillars are square and have cubical, sixteen-sided, eight-sided, and the wheel- and loaf-shaped mouldings. The ceilings are all plain.

In the navaraᅅga are kept the following images:—

- (1) A Saptamātrika panel.
- (2) A Nāga stone.
- (3) A Gaᅇśa of potstone.
- (4) A small Nandi facing the main cell.

(5) A two-handed Viᅇᅇᅇ with a consort on each side. The hands of the image are broken. The creeper ornamentation on the prabhāvaᅇi has six convolutions in each of which is carved a figure. Since there is a thick coating of muck, it is hard to distinguish the features of the figures. At any rate, they are not the ten avatārs of Viᅇᅇᅇ, since there are only six figures. The image is an old one of about the 12th century.

(6) Kēśava, holding rosary (instead of padma), śankha, chakra and gadā. The ornamental prabhāvaᅇi which is of the same stone has eight instead of the ten avatāras. In workmanship the image is very much like a Hoysala one and may probably date from the late Chālukya period. It may have been enshrined in one of the cells, probably in the northern one.

- (7) Nandi.

## Anaberu.

In the village of Anabēru were recently unearthed several images which undoubtedly belong to about the 12th century A.D. These prove the existence of an ancient Īśvara temple. The images are:—(1) Janārdana holding padma, chakra, śankha and gadā, (2) Gaᅇśa, (3) Sūryanārāyaᅇa, (4) Saptamātrikā panel. They have now been kept in a chāvaᅇi along with the liᅅga of the original temple.

**Kabbur.**

Kabbūr is about four miles to the north-east of Māikoṇḍa. During the 12th century it appears to have been a prominent agrahāra town. A ruined fort wall of rubbles and mud surrounds the place.

The old Kallēśvara temple at the place is a plain building with a garbhagriha, an open vestibule and a navaraṅga with four pillars having a cubical base and a sixteen-fluted shaft with wheel mouldings above. The outer walls are raised on a basement having three cornices and are quite plain.

**Kallesvara temple.**

To the north-west of the village, at a distance of about half a mile, an inscription (Dg. 156) stands in a field. Nearby is a mound with a broken Nandi on it. The mound is probably the site of the ancient temple of Avimuktēśvara mentioned in the inscription (1114 A.D.).

**Avimuktesvara temple****Bada.****KÔḌI-BASAVANNA TEMPLE.**

From the inscriptions E.C. XI, Dāvanagere 139-141, we learn that Bāḍa was an ancient agrahāra town prosperous during the 11th and 12th centuries of the Christian era. To the east of the village, at a distance of about a hundred yards, are the ruins of a trikūṭāchala, called Kôḍi-Basavaṇṇana Guḍi. Actually, however, the temple consisted originally of three cells dedicated respectively to the gods Allālēśvara, Nārāyaṇa and Svayambhu.

**Ancient agrahara.**

The open vestibules lead to a common navaraṅga whose doorway is on the south as at Nalkunda. The temple is low-roofed and built on a brick basement (size of bricks 9"×7") having a stone facing. The navaraṅga has four square pillars with the cubical, eight-sided, sixteen-sided and wheel-shaped mouldings. The material used for the structure is hard granite, while that for the sculpture is potstone.

**The temple.**

Excepting only for a Saptamātrika panel which lies buried in the navaraṅga and a Nandi which lies broken with its severed head at some distance to the south-east of the temple, all the other sculptures have been removed to the Hanumanta-rāya temple in the village. Among these sculptures are found a Garuḍa, a Sūrya-nārāyaṇa and a Durgā. The former two are very well executed and show great beauty with moderate ornamentation and fine contour of the limbs, though their muscles are not so well shown as in the sculptures of the Chōla period. Their existence is interesting since they are early examples of Vaishṇavite images.

**Images.**



**Malalakere.****KALLĒSVARA TEMPLE.**

Maḷalakere (or Maṇalakere) is another ancient agrahāra town with an Īśvara temple of about 1071 A.D. according to the inscription No. Dāvanagere 133, E.C. XI. The god is mentioned in the inscription as Mūlasthānēśvara.

As at Nalkunda and Bāḍa, this temple is also a trikūṭāchala with three cells whose open vestibules lead to a common navaraṅga which has in the central aṅkaṇa four square pillars of the same type as at Bāḍa. The entrance doorway, too, is on the south. The outside walls of the temple are covered by a mound of earth.

**General description.**

The cell facing east enshrines a liṅga, that facing south Janārdana (rosary instead of padma, prayōga-chakra, śaṅkha and gadā) standing in sama-bhaṅga, and that facing west, Sūrya-nārāyaṇa. In the Janārdana cell are kept a Vārāhī

**Sculptures.**

image and a Śiva-Pārvati group, which are good sculptures. The Janārdana image is a little rude in its features like the Śankara-Nārāyaṇa image at Maṭakeri in the Heggadaḍēvanakōṭe taluk of the Mysore District. The tōraṇa, which is horse-shoe-shaped, is simple. The kirīṭa of the image is jaṭā, not makuṭa. But there is no phālāksha. The image, like the one at Nalkunda, holds rosary instead of the usual padma in the lower right hand. As an example of the images of the eleventh century, the image is interesting. In the vestibule of the Janārdana cell is a rude figure of Chaṇḍikēśa.

In the navaraṅga is kept an image of Mahishāsuramardinī. By its side is an image of a devotee with a long śikhā flowing down from his head. He wears rudrāksha armlets, bracelets and necklaces and is seated in padmāsana with closed eyes and a smile on the lips. On either side of him are the sun and crescent and small figures of female attendants. Obviously it is a portrait image representing some local chief or donor.

In the vestibule of the main cell are kept a liṅga and a pedestal.

In the village are found a number of potstone vīragals and māstikals. A mutilated Janārdana image of Hoysaḷa times was found among them. It is reported that varahas and gold haṇas are occasionally found in the village.

**Kandagallu.****KALLĒSVARA TEMPLE.**

The Kallēśvara temple at Kandagallu is also covered by a mound on the outside. The inscription E.C. XI, Dg. 143, standing to the south of the temple, does not refer to the god. Yet the structure is old as evidenced by the four square pillars

in the navaraṅga and the image of Kēśava standing on a Garuḍa pedestal in a cell and holding padma, śankha, chakra and gadā. The Daśāvatāras do not appear on the prabhāvali. The image is about 5½' high and good.

In the navaraṅga are kept a Saptamātrikā panel, a Gaṇēśa, two nāga stones, a seated Chaṇḍikēśa and an image of Mahishāsuramardini.

The vestibule is open and the garbhagṛiha doorway has the figure of Gajalakshmī on the lintel.

### Sagali.

In a field of Rājiganahalli Channabasappa to the north-east of the village of Sāgali there is a *hutta* (ant-hill) on which is set up a stone, about 4½' high, shaped like a cobra and having on it the figure of a cobra in relief. To the right side of the figure is an one-line Kannaḍa inscription in characters of the 18th century. It reads : ಚಕ ಹಲ್ಲ ಗಣ ಕಣವ ಮನಗೆ ಬಂದರು and records the visit of a cobra to a granary.

### MALLIKĀRJUNA TEMPLE.

The Mallikārjuna temple in the village belongs to about the 12th century A.D. as proved by the inscription Dg. 127 of 1123 A.D. It is

**General description.** like the other temples met with in the area. The outer walls are faced with rubble stones, while the inside stands

intact in its original trikūṭāchala form.

The main cell facing east enshrines the Mallikārjuna liṅga. In the cell facing south is the figure of Harihara holding rosary, trident, chakra and gadā. Another liṅga is enshrined in the cell facing west.

The open vestibules of the cells lead to a common navaraṅga which has four square pillars supporting a low roof. The ceilings of the navaraṅga are all plain.

The several images kept in the navaraṅga and vestibules of this temple are the following : Nandi, Saptamātrikas, Chaṇḍikēśvara, a nāga, Bhairava and two images of Gaṇēśa. In the compound of the temple, there are several nāga stones.

### Images.

### Lokikere.

The village of Lōkikere is an ancient agrahāra town of the later Chālukya period.

**The village.** There are several temples, vīragals and māstikals which speak of the antiquity of the place. About a mile to the north-west of the village, in the direction of Gīrijāpura, is a spot called Turuvina māḷa on which a Hoysala vīragal is set up. The stone evidently marks the site where a warrior fell in defence of cows. The scene is depicted on the stone.



## KÔDI KALLÊŚVARA TEMPLE.

The Kôdi Kallêśvara temple standing to the west of the ancient tank is the oldest of the structures existing in the place. Like the other old temples in the area, this temple, too, originally faced south and had three cells with their open vestibules leading to a common navaraṅga having four square pillars with cubical, sixteen-sided, eight-sided and leaf- and wheel-shaped mouldings. The outside walls have now been covered over by a mound, the southern doorway having been walled up and a narrow doorway put in in the north wall of the northern cell.

### General description.

The jambs of the garbhagriha doorway are ornamented with rope, kalaśa and other designs, while the lintel has the figure of Gaja-Lakshmī. The vestibule was open originally. But since the cross beam above became broken, it had to be supported from below by another which now forms the lintel of the new vestibule doorway.

The sculptures belonging to the temple have been dumped in the Sūrya shrine facing the main cell. Among them are the Saptamātrikas, Mahishāsuramardinī and Chaṇḍikēśa. The image of Sūrya has a tōraṇa carved with creepers. Chhāyas shoot arrows on either side. The hands of the Sūrya image are broken. In the navaraṅga are kept an image of Gaṇēśa, a few nāga stones, a Nandi facing the liṅga and a Chaṇḍikēśa.

### Sculptures.

The inscription on the south-east pillar was revised. Another inscription was discovered on the south-west pillar. It belongs to the time of Narasimha II Hoysaḷa. In it the liṅga is called Mūlasthānada Kalludēva. The date of the inscription is 1229 A.D.

### Inscriptions.

## ÎŚVARA TEMPLE.

The temple of Îśvara, called Kētêśvara, is the most important in the place. It is built of soapstone and seems, in style, to belong to the 12th or 13th century. The outside walls are, as usual, covered up by an earthen mound and built up, here and there, with a facing of rubble. The original walls, eaves and parapet, however, can be seen in a few places. The temple faces east. The cornices of the basement are not visible. The outer wall on the east has a perforated window. The pilasters are square. The eaves are a little slanting. Above them are the parapets with their uncarved mouldings. The brick and mortar tower is of course of the Pāllegār period.

### General description.

The four central pillars of the navaraṅga are cylindrical and sixteen-fluted, with the flutes continuing on the lotus, loaf- and wheel-shaped mouldings also. The bases



of these pillars are square. On the base of the south-east pillar is found the inscription of the time of Sōmēśvara Hoysaḷa. The central ceiling of the navaraṅga has a Tāṇḍavēśvara group, while the images of Gaṇēśa and Mahishāsūramardini are kept in the hall.

The lintel of the vestibule doorway is uncarved. Inside the garbhagṛiha is the Kētēśvara līṅga under a flat ceiling which is carved with a padma. Near the southern corner of the west wall there is a niche, about 1' square, which has been closed up by a stone. People say that the records, etc., belonging to the temple are preserved here.

### NĀRĀYAṆA TEMPLE.

The Nārāyaṇa temple stands to the south side of the village. It is in a dilapidated condition and consists now of only the garbhagṛiha and a closed vestibule. The ceilings of both of these are domes and have padma pendants.

On a pedestal inside the garbhagṛiha stands the Nārāyaṇa image, about 3' high. It is very much damaged. The attributes held in the hands are padma, prayōga-chakra, śaṅkha and mace (broken). The material used is potstone and the image is generally good, though mutilated.

The slabs of the outer walls have fallen in many places. The basement consists of three cornices. The vestibule doorway which is of soapstone is very much like the one met with at the Kētēśvara temple. It is possible that the two temples belong to the same period, though the prayōga-chakra held in the hands of the main image indicates an earlier date for the Nārāyaṇa temple.

### OTHER TEMPLES IN THE VILLAGE.

The Mailāradēva and Vīrabhadra temples which are small insignificant modern structures contain potstone images of the Hoysaḷa period. While excavating recently on the site of the Mailāradēva temple, a black stone slab was found. It contains besides the sun and the moon, three strange marks which look very much like a sword, a square and a dagger.

The Hanumān temple is a Pāllegār structure of the 17th century. It consists of a garbhagṛiha and a large mukhamanṭapa with tapering and fluted pillars, each about 12' high. The figure of Āñjanēya is a relievo in striking attitude and boldly carved. It has a long śikhā tied up into a loose flying knot. Beneath is the figure of Akshayakumāra lying flat. On either side are smaller relievo figures of monkeys. In one panel a monkey sits on a high seat while a female figure stands to its front. Another panel shows two monkeys on a fruit tree. In the mukhamanṭapa of the temple are found also several relievo figures, among which is a group showing Rāma and Sītā seated, with Hanumān and Lakshmaṇa standing on the sides.



**Matti.**

The ruined maṇṭapa of Timmaṇṇa-Nāyaka at the village of Matti contains a stone relievo of a horse-rider with a māsti stone beside it. There is another māsti stone outside to the south of the maṇṭapa.

**Timmanna-Nayaka's  
mantapa.**

The horse-rider is pointed out as Timmaṇṇa-Nāyaka, the progenitor of the family of Medakere Nāyaka. His figure is well executed. The horse is caparisoned. The chief holds a sword in his right hand and the reins of the horse in his left. He wears *kācha* and a girdle containing a dagger sheath.

The māsti stone standing by the side of Timmaṇṇa-Nāyaka is pointed out as representing his concubine while that standing outside is said to represent his wife. The honour thus shown to the concubine, in preference to the wife, is explained by the story that the concubine of the chief was faithful while the wife was not.

**Hadadi.**

Inscriptions Dg. 124 and 125 prove the antiquity of the village of Hadadi. At present, however, there is no monument at the place which is of any architectural importance. The Hanumān temple is a structure of the Pāllegār period renovated considerably in recent times.

**Antiquity of the place.**

To the left of the car shed of the temple there is a niche in the wall containing the head of what appears to have been a beautiful potstone image belonging to about the 11th century. From the size of the head, the image seems to have been over 4' in height. The head-dress consists of a well-worked kirīṭa. The ears have long lobes and the eyes are wide. The facial features are impressive and there is no doubt that the image must have been originally very fine. It is said that it was found as a stray find in the area of the fort. It is probable that some ancient monument lies buried in the vicinity of the place.

**Head of an image.**

At a distance of about two furlongs to the north of the village is pointed out the site of an ancient temple of Ittigekallu Raṅganātha. The ittigēs or bricks measure 12"×7"×2½". The temple is said to have been built entirely of these bricks inside the area of the fort.

**Ittigekallu Ranganatha**

In the western wall of the mukhamanṭapa of the Hanumān temple is inserted a Gaja-Lakshmī lintel of potstone which must have belonged to a Chālukya temple. There is also a potstone mutilated figure of Viṣṇu against the western wall of the garbhagriha of this temple.

**Vestiges of Chalukya  
temple.**

**Hampanur.****RANGANĀTHASVĀMI TEMPLE.**

**Situation.** Hampanūr is a small village in the Chitaldrug taluk and situated about two miles from Yemmehaṭṭi, a village by the side of the road between Davanagere and Chitaldrug. To the east of the village there is a hillock on which a granite temple is built for Raṅganātha.

**General description.** The temple seems to belong to the Nāyak period (c. 17th century). The outer walls have in the middle a horizontal plain cornice as in the structures at Ikkēri. The temple consists of a garbhagṛiha, a vestibule, a mukhamanṭapa and a front verandah. The last was built about five years ago. The pillars in the mukhamanṭapa are square with the cubical, sixteen- and eight-sided mouldings. The jambs of the vestibule doorway have kalaśas from out of which lotus buds issue. The main god Raṅganātha inside the garbhagṛiha is really Janārdana (abhaya, chakra, śaṅkha and gadā). It is poor in workmanship. To the north-east of the temple is a small shrine containing a relieve figure of Hanumān. In front of the temple is a tall Garudagamba, about 28' high. It has the carvings of the Śrīvaiṣṇava tenkalai caste mark and a bhakta couple, the latter representing perhaps the builders of the temple.

To the south-west corner of the navaraṅga, on the outside of the temple, is kept a Saḷa group of granite which is said to have been brought from Koḍehundi near Hunsikaṭṭi.

**Honnur.**

About a hundred yards to the north of the modern village of Honnūr are the ruins of an ancient fort of mud and rubbles with bastions here and there. To the east of the fort are two temples, one of Hanumān and another of Īśvara which are both dilapidated and have collapsed in many parts.

The Hanumān relieve is of potstone and good in workmanship. It is about 3' high and in the striking attitude, with the tail arched above the head.

**Hanuman Temple.****ĪŚVARA TEMPLE.**

Adjoining the Hanumān temple on the east is the Īśvara temple. It consists of an ancient garbhagṛiha with the original liṅga which is about 2½' high including the pedestal and a later mukhamanṭapa of the 17th century. To the south-east of the mukhamanṭapa is the Chālukya inscription mentioning the god. The garbhagṛiha doorway has a Gaja-Lakshmī lintel.



**Anagod.****SIDDHĒŚVARA TEMPLE.**

Anagōḍ is a village about 10 miles to the south-east of Dāvaṇagere. By the side of the tank to the north of the village is situated the **General description.** Siddhēśvara temple. It is an ancient structure, similar in style to the eleventh century trikūṭāchala types in the area but extended on all sides in later days. Thus porches and maṇṭapas are added on the east, south and north and the original navaraṅga has come to have two entrances on the east and south.

The original structure had of course three cells with open vestibules in front leading to a common navaraṅga whose central ankaṇa has, as usual, four square pillars with the cubical, eight-sided and wheel mouldings. The central ceiling of the navaraṅga is somewhat deep and in form a square placed on square with a padma carving in the centre.

In the navaraṅga are placed the following sculptures : Vishṇu, Sūrya-Nārāyana, Mahishāsura-mardinī, Nandi and Virabhadra—all **Images.** covered over with a thick coating of muck.

The garbhagriha on the west enshrines the liṅga, and its vestibule has a ceiling similar to that of the navaraṅga.

**Main cell.**

The northern cell which originally enshrined Vishṇu has now been converted into a hall, while a further extension in the shape of a cell **North cell.** to its west has been made to enshrine the image of a seated Pārvatī which, in workmanship, is rude and belongs to the 17th century.

The eastern cell which originally enshrined Sūrya has been converted into a large hall, a wide porch being further added to its east **East cell.** which forms the eastern entrance to the temple.

In front of the original main entrance on the south, a porch consisting of two *jagalis*, one on either side, has been put up.

**South porch.**

All the extensions seem to belong to about the 17th century. The tower is also of this period.

The pillars of the southern porch are square and tapering. They bear the figures of Hanumān, lion, bhaktas, etc., on their cubical **Porch pillars.** mouldings. The pillars in the eastern porch have cubical bases and eight-sided shafts.

To the south of the temple are two insignificant shrines with front maṇṭapas. One of them enshrines Mailāradēva and the other Janar- **Other shrines.** dana. Both the images are of potstone, but rude in

work-manship. In front of the shrines, there is a maṇṭapa borne on four square pillars with a Nandi on top.

To the east of the Siddhēśvara temple is the tank of the village.

### **Tank.**

### **Kogganur.**

The village of Kogganūr is about eight miles to the south-east of Dāvaṇagere. To the north-north-east of the village stand two temples, one of Hanumān and the other of Īśvara.

### **ĪŚVARA TEMPLE.**

The Īśvara temple is an ancient structure belonging to the eleventh century. It was also originally a trikūṭāchala, though, at present, the eastern cell and its vestibule as also the northern cell have been blocked up. The outside of the temple is covered by a mound of earth. The entrance is on the south.

The central aṅkaṇa of the navaraṅga is borne on four square pillars of the usual type with the cubical and other mouldings. The central ceiling is raised on two sets of corner stones and has a padma pendant in the centre.

In the open vestibule of the northern cell are placed the following sculptures: Saptamāṭrikas, Mahishāsuramardini, Viṣṇu (gadā, prayōga-chakra, śankha and padma), Nāga stone, Sūrya and Vīrabhadra. In the navaraṅga is a Nandi.

The vestibule doorway has a Gaja-Lakshmī lintel. Inside the garbhagṛiha is a liṅga.

### **Haluvana.**

Hāluvana is a village about two miles to the south-east of Komāranahalli which is on the main road between Honnāli and Harihar. On the tank bund in the village is situated an old Chālukya temple of the days of Tribhuvanamalla. It is in a dilapidated condition and consists of only a garbhagṛiha and a vestibule, the front maṇṭapa having fallen down completely. The outside of the temple is faced with rubble stones. The vestibule doorway of soapstone is a good piece and has perforated windows on either side. The lintel has padma medallions and rosettes. The ceiling of the vestibule is in the form of a square placed on square and somewhat deep, having a low padma pendant in the centre. There is an old bull which is covered over with muck. The liṅga in the garbhagṛiha is on a pāṇipīṭha which is cup-shaped.

In the precincts of the temple stand several vīragals, three of which bear inscriptions of the Chālukya period.



## PART IV—NUMISMATICS.

## WESTERN GANGA COINS.

## TYPE A.—Elephant to left—COPPER.

1. *Obverse*:—Caparisoned tusker elephant moving to left with bell hanging down his side.

*Reverse*:—Between two lines, uncertain legend.

2. *Obverse*:—Elephant only, not caparisoned.

*Reverse*:—Similar to 1, legend worn.

3. Similar to 2. But there is a letter which may be Tamil *ya* reversed, or *pu* which may stand for Punnāḍu (?).

The above coins are in the Mysore collection. They appear to belong to the early Gaṅga times when the dynasty established independent rule. The Chēra bow and lamp disappear; but the elephant remains. The copper coins of the two dynasties are similarly thick and rude and indicate that the early Gaṅga type came from the Chēras of the south-west. As seen on the seals and also on the coins, the Gaṅga elephant has a large head and lowered trunk. It is different from the later Andhra elephants<sup>1</sup>, though the latter may have led on to the Chēra elephant<sup>2</sup>. The Gaṅga elephant appears to be the prototype of the later Vijayanagar and Mysore elephants.

## TYPE B.—Gold Varaha.

4. *Al.* wt. 59 grs.

*Obverse*:—Large caparisoned tusker elephant standing to right, wearing ornaments, jingles, necklaces, girdles, wreaths and anklets and ornamental armour on forehead, with the trunk long and hanging down, the lower end being curled up. Floral ornamentation on each side of trunk and in field between the feet. In field above back, two letters in old Kannaḍa characters: Tē (?) va or De va.

*Reverse*:—A complex floral design with a lotus springing from the creeper nearly fills the whole reverse.

This type known generally as the 'Gajapati' type has been often attributed to the Gaṅga kings of Kalinga. The coins mostly occur in Mysore and the

1. Rapson's Andhra Coins Nos. 175 and 197.

2. See Elliot's Coins of Southern India, No. 43.

neighbourhood, so that they are more likely to be the issues of the long lived Gaṅga kingdom of South Mysore. Owing to the excellence of its art it appears to have been widely imitated. The Kalinga Gaṅgas may have done so and thereby given it the name 'Gajapati'. The Rājatarāṅgiṇi states that king Harsha of Kashmīr (C. 1000 A.D.) imitated the Karnāṭaka type of coins<sup>1</sup>. Rapson in his Indian Coins figures a coin of Harsha (Pl. IV, No. 23) on which the elephant looks very similar to the Gaṅga elephant. The eleventh century saw a great expansion of the Karnāṭaka dynasties as Nānya Dēva is said to have set up a Karnāṭaka dynasty in Nepāl.<sup>2</sup> Karnāṭaka influence on Kashmir and Nepal is thus established.

There can be little doubt that this type belongs to the later Gaṅgas as the letters in the legend are more like the West Chālukya ones rather than early Gaṅga ones. The name 'Dēva' suggests a king Dēva Rāya, perhaps Rāchamalla Satyavākya I who had that title, or one of his successors. One specimen with the Kannaḍa letter '.....va' comes from the Kōḍūr find, wherefrom a large number of punch-marked coins of the 'Bhujabala' type also come; they belong to the Kālachurya or late West Chālukya dynasty.

5. *Ai.* 1.1 wt. 58.8<sup>3</sup> grs.

*Obverse* :—Similar to 1, but the details are finer and the figure better executed.

On top, a thin crescent followed by the Kannaḍa letter which looks more like *ha* than *pa*.

*Reverse* :—Similar floral design surrounded by two ornamental circles.

6. *Ai.* 1.3 wt. 58 grs.

Similar to 5, but above neck, a design and the Kannaḍa letter *ha*.

The design above the neck is either an ornament or a saddle. *Ha* in this as well as in the previous specimen may refer to some king with that letter as the initial of his name. 'Harivarma' who had the title 'Gajapati' is one such name. But his date is too early. Hastimalla<sup>4</sup> who ruled in C. 910 and is better known as Prithvīpati II is more probable.<sup>5</sup>

7. Similar to above, but Kannaḍa legend *Ha ra* (Harivarma?).

8. Similar to above, but differing only in the details of ornamentation.

9. Similar, but has a legend, the second letter of which is less uncertain than the first: *ja di*.

10. Similar, but the Kannaḍa legend reads *Bu ja*.

The occurrence of 'Bhujabala' would suggest that this type may be the issue of a king who was either having the title Bhujabala or was a subordinate of the

1. Rājatarāṅgiṇi, canto VII, verse 100.

2. *Rice*: Mysore and Coorg from the Inscriptions, p. 48 note.

3. Coin in the British Museum.

4. *Rice*: Mysore and Coorg from the Inscriptions, p. 45, and *Epigraphia Indica*, IV, p. 225.

5. Specimen in the Mysore collection



late Chālukyas. Udayāditya Hoysaḷa was in a similar position a little to the north of the Gaṅga country.

11. Similar to above, but with a Tamil legend reading *Cha* or *Ka*.

If the legend is *Ka* it may stand either for Koṅgavarma or Kṛishṇavarma.<sup>1</sup>

12. *Obverse* :—Similar; but the marks on the top are not certain.

*Reverse* :—Floral design in low relief of a kind different from the usual type.

There is a vase or large flower in the centre.

13. *Ai.* .55. wt. 52.4 grs. slightly worn.

Similar, but the reverse has a comparatively simple floral design, rising out of an incomplete linear ring.

The reverses of the above two specimens mark them out as different from the usual variety. They may belong to an earlier or later period or to an outlying province. But the difference in the weight between the usual Gaṅga standard of 59 grs. and the 52.4 of No. 13 is noteworthy. Perhaps No. 13 was issued in the last days of Chālukya overlordship after the new standard had become established even in the Gaṅga area.

14. *Gold.* wt. 52.3.

*Obverse* :—Elephant, not caparisoned. Some indistinct marks appear above back.

*Reverse* :—Floral design.

[E.C.S.I. No. 118.]

15. *Gold.*

*Obverse* :—Caparisoned elephant similar to that on coin 5. Legend above back *la kā*. The characters appear to be of about the tenth century A.D.

*Reverse* :—Floral design.

16. *Gold.*

*Obverse* :—Similar to above. A dagger and, possibly, a saddle above back.

*Reverse* :—Similar to above.

17. *Gold.*

*Obverse* :—Similar to above. Legend above back, not clear.

*Reverse* :—Similar to above.

#### TYPE C.—Gold Hana.

18. *Ai.* .25 wt. 6 (another specimen wt. 5.6).

Similar to varaha, but no legend.

#### TYPE D.—Quarter Hana.

19. *Ai.* .15 wt. 1.5 (one specimen weighs 1.3 grs.).

Similar to Hana, but no legend.

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<sup>1</sup> Specimen in the Mysore collection.

This is said to be the smallest coin in the world.<sup>1</sup> Though the area is small the size of the elephant and the floral design are adjusted with all ornamentation. Sometimes the die is a little too large. The small weight of the coin shows that there was not much of silver available for coining. Perhaps silver was as valuable as gold. Such small coins appear to have been carried in small bags or hollow metal cylinders.

TYPE E.—**Elephant and Goad**—COPPER.

20. *Ae.* Rude and thick.

*Obverse*:—In circle of dots elephant standing to right.

*Reverse*:—Large *aṅkuśa* or elephant goad.

This specimen is attributed to the Gaṅgas as the elephant and goad both appear. Possibly it is an early Mysore issue since the Mysore kings also have the same emblems.

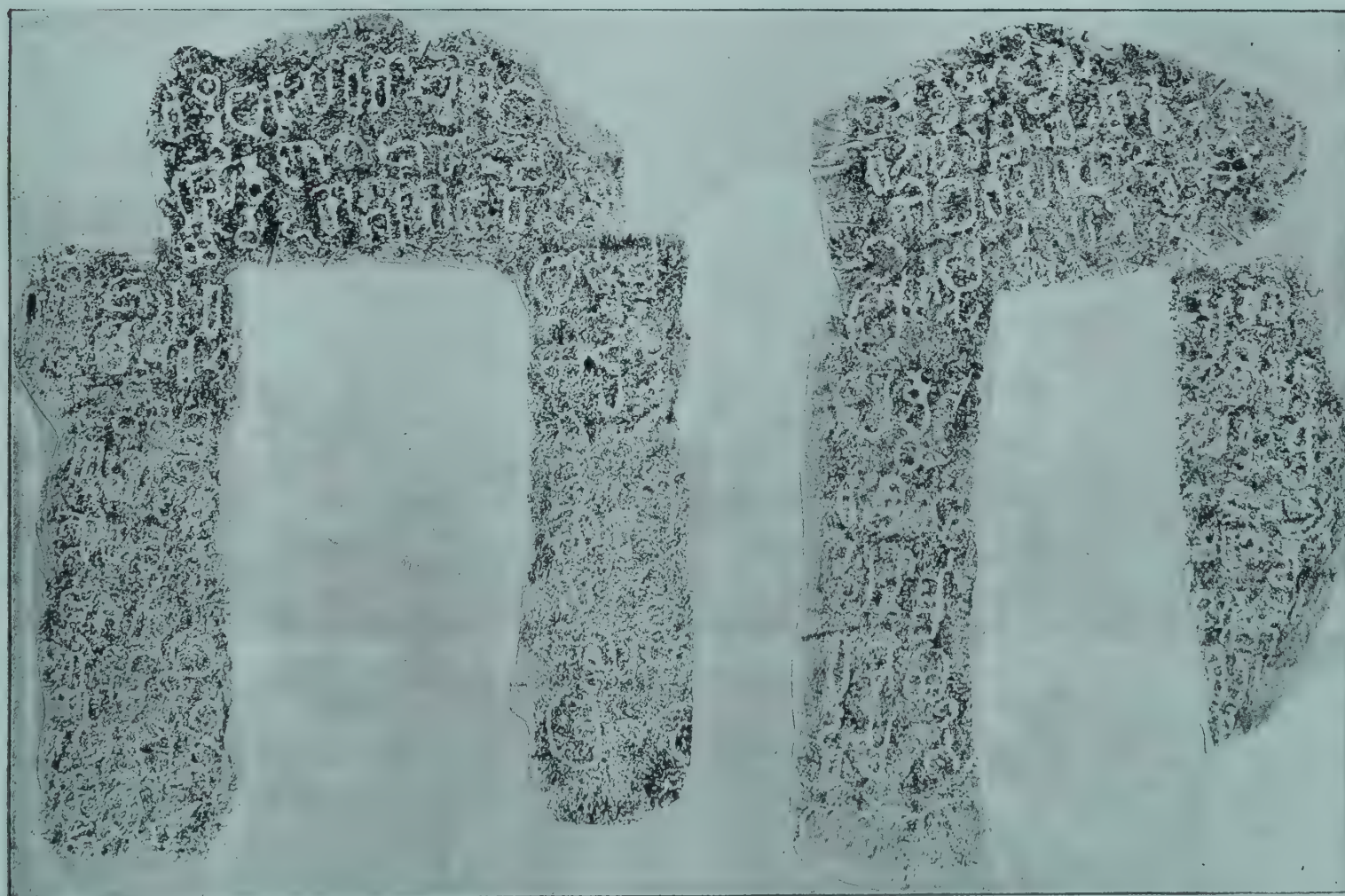
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1. Elliot's Coins of Southern India, p. 148.

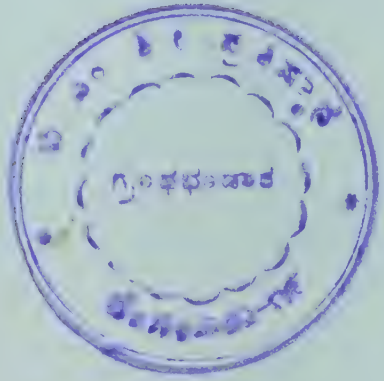




1. WESTERN GANGA COINS (p. 97)



2. VIRAGALS OF HIRIMADHURE, Nos. 22 and 23 (p. 117—125).





## PART V—MANUSCRIPTS.

### VĒLAPURĪ KĒSAVA MĀHĀTMYA.

This is a paper manuscript containing twenty-two sheets. Some years ago it was found in the possession of a Brahman resident of Bēlūr. It consists of four chapters written in the Sanskrit language and dwells, like the usual māhātmyas, on the origin of the town of Bēlūr and of the Kēśava temple, the Vishṇusamudra tank and the Badarī or Yagachī which flows close to Bēlūr. The manuscript is not dated; but it seems to be fairly recent.

#### The manuscript.

Apart from describing the greatness of the god Kēśava at Bēlūr, the manuscript contains very little that is really interesting historically. It is, however, of some interest as a good example of the 'māhātmyas' and is connected with a monument whose beauty and grandeur are only too well known and bespeak of the artistic greatness of the period of Vishṇuvardhana, the Hoysala king, who is mentioned in the manuscript in association with a certain Akhaṇḍa yati. We have no information as to who this yati was.

#### Importance.

The yati assisted the king in locating the image of Kēśava and the king built a temple to enshrine it. Thus the image is spoken of as having been older than the temple itself. The same view is expressed in the Kannada work Chennabasava-purāṇa which states that the image was lying for a long time exposed to the wind (ಗಾಳಿ ಪೂಜೆಯೊಳಿದು).

In the construction of the temple, all the eighteen castes are said to have taken part. Thus all these castes, including the so-called untouchables, are allowed within the precincts of the temple during the car-festival at Bēlūr in March-April.

An architect from the east is said to have built the temple and also the town. His name is not mentioned. We may suppose that he was Dakaṇāchārī whom tradition connects with the construction of the temple. The inscriptions, however, do not mention him, though they name several sculptors, some of them from distant places, who were employed for the construction of the temple and the carving out of its graceful images.

The manuscript begins with an invocation to the god Kēśava. Like the usual māhātmyas it proceeds at first to narrate a dialogue in Naimishāranya between Sūta Paurāṇika and the sages of old. The latter begged him to enlighten them on the most holy place in the world, the most holy god and the most sacred tirtha and river. Sūta replied by saying that Vyāsātīrtha near Mallāpurī in the neighbourhood of Bēlūr, where the Yagachī river takes a sudden turn to the west is the most holy tirtha since the god Kēśava of Bēlūr visits it during the Ashta-tirtha festival in the month of Kārtika every year, that Vēdā (Yagachī) was the most sacred of the rivers, that Vēlāpurī, the most sacred of the cities, and Kēśava, the greatest of the gods. Sūta then proceeded by giving an account of the god thus:

At the beginning of the creation of the universe, Brahma prayed to Vishṇu to endow him with the ability to create the Earth. Vishṇu appeared before him in the form of Kēśava and granted him the favour prayed for. Brahma became so pleased with the form of Kēśava that he began to worship that form with his permission in his mansion.<sup>1</sup> At a later time the image of Kēśava was presented by Brahma to a king named Indradyumna. The latter worshipped the image in great devotion. When his end drew near he placed it in a car ornamented with gold finials and housed it in a fine palace on the mountain which had been brought by Hanumān from Plakshadvīpa.

Long after, King Vishṇuvardhana who was himself Indradyumna in his previous birth, built a capital named Nārāyaṇapurī, with a Kēśava temple, near Hiriparvata. When once he had been on a hunting excursion he happened to see the mountain containing the image. The god appeared before him in his dream that night and told him that the place where his car was hidden would be revealed to him by Akhaṇḍa yati. Accordingly the king went to the place the next morning accompanied by the yati and discovered the car with the image. The car was then conveyed with great effort by ropes of Kuśa grass to the capital.

The king next wanted to build a suitable temple for the god. At this juncture an architect of repute had arrived from the east and the king entrusted him with the work of constructing a fine temple within seven days and building also a town round it. The town was called Vēlāpurī by the king. A tank was also constructed at the place and called Vishṇusamudra after the king.

The image of Kēśava was consecrated at the new temple according to the śāstras on an auspicious day and the mode of worship was settled according to

1. Cp. E.C.V., Belur, 58.



the Pāñcharātrāgama. Eighty-eight Brāhmans who were devotees of Viṣṇu were settled in the new town and appointed for the service of the god. The king then set up a śāsana and installed an image of his own at the temple to last for ever.

The origin of the river Yagachī is next described. It was called Badarī as it originated from a *badari* tree. The river turned westwards to have the *darśan* or sight of the god and the place came to be called Vyāsatīrtha.

### Vyasatirtha.

At the end the manuscript contains praises of Kēśava.



## PART VI—INSCRIPTIONS.

## CHITALDRUG DISTRICT.

## 1

## CHITALDRUG TALUK.

At Chitaldrug town, on a boulder in the garden belonging to Siddhânti Ôbalappa.

Kannada language and characters.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದ ಸಿದ್ಧಾಂತಿ ಓಬಲಪ್ಪನ ತೋಟದಲ್ಲಿ ಒಂದು ಬಂಡೆಯಮೇಲೆ.

- |                           |                              |
|---------------------------|------------------------------|
| 1. ಸಖವರಸ ಂಲೂಕ ಸೊಬಕುತಿ ಸಂ  | 3. ಗಿ ಸೆಟ್ಟಿಯಮಗ ಗುಂಮಿಸೆಯರ ನಿ |
| 2. ವಫರದ ಕತಿಕಸುಧ ಂಕ ಆಕಿಯಮಂ | 4. ಸ್ತಿಗೆ ಶ್ರೀವೀತರಗ          |

## Note.

This is an instance of a *nisithige* or *nistige*, a memorial of a highly religious Jaina man or woman. Often a separate monument is set up for such a purpose. But in the present case a natural boulder is used for the memorial and epigraphs are engraved thereon giving the names of the persons in whose memory they are engraved. Three such epigraphs inscribed on natural boulders in the vicinity are published in this report and another epigraph is published in the Chitaldrug District Inscriptions Volume (E.C. XI, Chitaldrug Taluk, No. 18).

The present record was set up in memory of Guminisetṭi, son of Âkiya Mangi-setṭi and is dated the 15th lunar day of the bright half of Kârtika in the year Śôbhakrit, the Śaka year 1385. Ś 1385 is however Svabhânu. If this is taken as the year intended and the word Sobakuti in line 1 of the record is regarded as a mistake for Sobânu the date would be equivalent to 27th October 1463. If Śôbhakrit is the correct year and Ś 1385 is a mistake for Ś 1405, the date is equivalent to 15th October 1483. Probably the former is the date intended. The name of Vitarâga, an epithet of Jina, is invoked at the end.

## 2

On another boulder in the same garden.

Kannada language and characters.

ಅದೇ ಕನಕಾ ಸಿದ್ಧಾಂತಿ ಓಬಲಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬಂಡೆಯಮೇಲೆ.

- |            |             |
|------------|-------------|
| 1. ನಂದನಸಂ  | 3. ನಿಸ್ತಿಗೆ |
| 2. ಬಾಚಂಣಗಲ |             |



## Note.

This is similar to the above and is a nistige in memory of a Jaina named Bâchanna. The cyclic year Nandana is given and no other details of dating are contained in the record. The characters resemble those of the previous record and the year Nandana may be taken as equivalent to 1472 A. D.

## 3

On another boulder in the same garden.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯಮೇಲೆ.

- |            |                |
|------------|----------------|
| 1. ಸಖವರು   | 3. [ಗು] ಮುಖದೇವ |
| 2. ಅಸಾಡ ಸು |                |

## Note.

This is similar to the previous two records. Several letters at the end of each line are lost. It seems to register the death of a person named Gummatâdêva. No date is given but the characters indicate that it might belong to the same date as the previous records, viz., about the middle of 15th century.

## 4

At the same town Chitaldrug, on a slab fixed above the figure of the devotee in the western portion of the navaranga in the Sampige Siddhêśvara temple.

Size 2' x 1'.

Kannada language and characters.

ಅದೇ ಕಸಬಾ ಸಂಪಿಗೆ ಸಿದ್ಧೇಶ್ವರನ ಗುಡಿಯ ನವರಂಗದ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಭಕ್ತವಿಗ್ರಹದ ಮೇಲ್ಗಡೆಯಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' x 1'.

1. ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶ್ರೀಯೋಗೀತಿರ್ಥಕರುಮಪ್ಪ ಶ್ರೀ
2. ಸಿದ್ಧನಾಥ ದೇವರಸ್ಥಾನಿಕ ಹಿರಿಯ ಸಿದ್ಧಂಣ್ಣನ ಕುಮಾರ
3. ಹರಿಯಂಣ್ಣನು ಮಾಡಿಸಿದ ಯಿದೇವಲ್ಯ ಯಿ ಹರಿಯ
4. ಂಣ್ಣನ ಒಡಹುಟ್ಟಿದ ತಮನು ಸೋವಂಣ್ಣನು ಮಾಡಿಸಿ
5. ದ ದ್ಧರ್ಮದೇವಲ್ಯದ ಮುಂದಣ ಅದಿಷ್ಟಣ ಮುಖ ನೆಲೆಯ
6. ಉಪ್ಪರಿಗೆ ಕಲ್ಲನವಿಲಯ್ಯಲು ಮೇಲಣ ಸಿಖರವು

## Transliteration.

1. śrī svasti śrīmatu śrī-yôgi-tīrtthakaru-mappa śrī-
2. Siddhanâththadêvara sthânika Hiriya Siddhamṇṇana kumâra
3. Hariyamṇṇanu mâḍisida yi-dêvalya yi-Hariya-
4. ṇṇana oḍahuṭṭida tammanu Sôvamṇṇanu mâḍisi-
5. da ddharṇṇa dêvalyada mumdana âdishtaṇa muru-neleya
6. upparige kalla-naviluyyalu mêlana sikharavu

*Translation.*

Good fortune. Be it well. Hariyaṇṇa, son of Hiriya Siddhaṇṇa, sthānika of (the god) Siddhanāthadēvaru, who is a great yôgi and holy personage (tīrthakaru) made (built) this temple. This Hariyaṇṇa's brother Sôvaṇṇa performed the following work of merit.—The structure in front of the temple consisting of three storeys, a stone swing of the form of a peacock and the pinnacle above.

*Note.*

This inscription enables us to fix the time of the construction of the Sampige Siddhêśvara temple on the hill at Chitaldrug. From the inscriptions in the temple previously published (Chitaldrug 2 and 3) it is known that Mallinātha Oḍeyar, general of the Vijayanagar king Bukka I got the upper storey of stone for the god Siddhanātha with its pinnacle and stone swing constructed in front of the main temple and presented the villages Chikkapura and Musuvaḍi for the services of the god to Sôvaṇṇa, son of Hiriya Siddhaṇṇa, the worshipper of the divine lotus-feet of the god Siddhanātha in 1355 and 1356 A.D. The present inscription tells us that the upper storey was actually the work of the sthānika Sôvaṇṇa (evidently financed by Mallinātha Oḍeyar). Further it tells us that the main temple of Siddhêśvara was the work of his elder brother Hariyaṇṇa. Allowing a period of 20 years for a difference in age between the two brothers, the date of the construction of the temple may be assigned to about 1335 A.D.

The present inscription was thickly coated with whitewash and soot and was not discernible previously.

It is engraved above the figure of a devotee who is evidently identical with this Sôvaṇṇa who constructed the tower or his elder brother Hariyaṇṇa who constructed the main temple. The figure is popularly believed to be Jakaṇāchāri, who is credited with having constructed all the temples of the Hoysala or Chālukyan style. (See M. A. R. 1929, p. 20).

No date is given nor is any king named. The record may be assigned to about 1355 A.D. the date of the previous record published relating to the construction of the tower and the gift of a village for the services of the god Siddhanātha.

**5**

On a drum in the same Siddhêśvara temple.

ಅದೇ ದೇವಸ್ಥಾನದ ನಗಾರಿಪೇಲೆ ಬರೆದಿರುವುದು.

1. ಶ್ರೀಚಂದ್ರಮೌಳೇಶ್ವರ

*Note.*

This short record merely gives the name Śrī Chandramaulêśvara. This was probably the name of the person who made a gift of the drum to the temple. The characters seem to belong to the 19th century A.D.



## 6

On the threshold at the entrance of the same temple.

Kannada language and characters.

ಅದೇ ಸಂಪಿಗೆ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹೊಸಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಚಿಂತಲಕಲದುರ್ಗದ ಶ್ರೀಕಟನಾಯಕನ ಮಗ ಕಂಪಲಯ

*Note.*

This gives the name of Kampalaya, son of Kaṭināyaka of Chintalakaladurga. No other details are given in the record. Chintalakaladurga is another name for Chitaldrug.

The name of Kampalaya is probably that of a devotee who visited the temple and got his name engraved on the threshold.

The characters seem to belong to the 18th century.

## 7

At the same town Chitaldrug, on a pillar in the mukhamanṭapa of the Kālī temple.

Kannada language and characters.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕನಕಾ ಕಾಳಿದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಬಲಗಡೆ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಅವುಗೆ ನಿಂಗಪನ ಬಿನ

*Note.*

This merely gives the name of a devotee Āvuge Ningapa. It is probable that he might have constructed the temple. The characters seem to belong to the 18th century.

## 8

In the hobli of Chitaldrug, on a slab set up at the boundary of the village Gôpâlapura.

Size 2' × 3'.

Kannada language and characters.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಗೋಪಾಲಪುರ ಮತ್ತು ಮದೇಹಳ್ಳಿಯ ಗಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

(ಮೇಲ್ಗಡೆ ವಾಮನ ವಿಗ್ರಹವಿದೆ).

- |                              |                              |
|------------------------------|------------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರ,    | 4. ಯಲ್ಲಿ ತಾವು ಮಾಡಿದ ಪೆರುಮಾಳೆ |
| 2. ಧಾನಪೆರುಮಾಳೆದೇವದಂಣ್ಣಾಯ     | 5. ಪುರದ ಬ್ರಹ್ಮಪುರಿಯ ಬ್ರಾಹ್ಮ  |
| 3. ಕರು ಬೆಮ್ಮತ್ತನೂರ ಹೊಲಿಯಬಾವಿ | 6. ಐರಿಗೆ ಕೊಟ್ಟ ಗಡ್ಡೆ         |

*Transliteration.*

1. svasti śrīmanu mahāpra-
2. dhāna Perumāḷedēva-damṇāya-
3. karu Bemmattanūra Hūliyaabāvi-
4. yalli tāvu māḍida Perumāḷe-
5. purada brahmapuriya Brāhma-
6. narige koṭṭa gadde ||

*Translation.*

Be it well. This is the rice-land presented to the Brahmans of the Brahmapuri of Perumâlepura set up by the mahâpradhâna Perumâledêvadannâyaka in the Hûliyabâvi of Bemmattanûr.

*Note.*

Perumâledêvadannâyaka was a minister of the Hoysala king Nârasimha III. He was a Brahman of Âtrêyagôtra and son of Vishṇudêva and his grants are found mostly in Gundlupet Taluk of the Mysore District. He was Governor of Chitaldrug (then called Bemmattanûr) for some time about 1286 and he is said to have purchased some lands under the Kuruba-kâḷeya tank near Chitaldrug and marking out their boundaries with stones to have formed the whole into 24 shares and given them to the Brahmans of the Brahmapuri of Perumâlepura which he had established at the Hûli well of the hill fort of Bemmattanûr (see Chitaldrug Taluk No. 12 of 1286 A. D.). This Brahmapuri or settlement of Brahmans was probably connected with the worship and other services to the Gôpâlakrishṇa temple at Chitaldrug as an epigraph referring to the Brahmapuri is found near that temple (Chitaldrug 7 of 1285 A. D.). The present land in which the record is found was one of the lands granted by him to Brahmans. No date is given in the record. It may be assigned to 1286 A. D. the date of the previous inscription referring to the creation of Perumâlepura.

## 9

## HOLALKERE TALUK.

At the village Horakeredêvarapura in the hobli of Tâlya, on a pillar to the left of the entrance to the navaraṅga maṇṭapa in the Ranganâtha temple.

## Kannada language and characters.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಹೊರಕೆರೆದೇವರಪುರದ ರಂಗನಾಥದೇವರ ನವರಂಗದ ಬಾಗಿಲ ಎಡಗಡೆ ಕಂಬದಮೇಲೆ ಬರೆದಿರುವುದು.

- |                                |                              |
|--------------------------------|------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾದ್ಭುತದಯ ಶಾಲಿ | 7. ವೆಂಗಳನಾಥನ ರಂಗಮಂಟಪ         |
| 2. ವಾಹನಾಶಕ ವರುಷ ೧೩೮೬           | 8. ಪವನು ಶ್ರೀಮಂತ್ರಿಹಾನಾಯಕ     |
| 3. ನೆಯ ಪಾರ್ಥಿಸಂವತ್ಸರದ ಬಾ       | 9. ಕಾಚಾರ್ಯರು ದುಮ್ಮಿ ವಿರಪನಾಯಕ |
| 4. ದ್ರಪದ ಬಹುಳ ೧೦ ಬಾನು          | 10. ಕರು ತಿರುವೆಂಗಳನಾಥಗೆ ಕಟ    |
| 5. ವಾರ ಪುಷ್ಯನಕ್ಷತ್ರದಲು         | 11. ಸಿದ ರಂಗಮಂಟಪ              |
| 6. ಹೊಳಕೆರಿಯ ಶ್ರೀ ತಿರು          | 12. ಮಂಗಳಮಹಾಶ್ರೀ              |

3455

*Transliteration.*

1. svasti śri jayâdbhudaya Śâli-
2. vâhanâ śaka varusha 1386
3. neya Pârthri-saṁvatsarada Bâ-
4. drapada bahuḷa 10 Bânu-
5. vâra Puśya-nakshatradalu



6. Horakeriya śrī Tiru-
7. vengalanâthana ranga-manṭa-
8. pavanu śrīmaṇ mahâ-nâya-
9. kâchâryaru Dummi Vîrapanâya-
10. karu Tiruvengalanâthage kaṭi-
11. sida raṇga-manṭapa ||
12. maṅgaḷa mahâ śrī

*Translation.*

Be it well. In the year 1386 of the auspicious Śâlivâhana era, on Sunday 10th lunar day of the dark half of Bhâdrapada, during the constellation of Pushya the illustrious mahânâyakâchârya Vîrapanâyaka of Dummi constructed this *ranga-manṭapa* (hall) for the god Tiruvengalanâtha of Horakeri. Good fortune.

*Note.*

This records the construction of the central hall in the Tiruvengalanâtha temple at Horakeri now called Horakere-dêvarapura, by the chief of Dummi named Vîrapanâyaka. The date of the construction given corresponds to 15th September 1465 A. D., a Sunday with the Pushya constellation. The temple is called Tiruvengalanâtha temple or the temple of the god Venkaṭa in this record. It is now known as Ranganâtha or Narasimha and enshrines only a slab and no image. Dummi, the capital of the chief Vîrappanâyaka, is a village in the Holalkere Taluk about 15 miles from Horakere-dêvarapura.

**10**

At the village Nandanahosûr in the same hobli, on a slab in front of the Ânjanêya temple.

Size 2' × 1'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ನಂದನಹೊಸೂರು ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಮುಂದೆಯಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'.

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. ವಿಶ್ವಾವಸು</li> <li>2. ಸಂವತ್ಸರದ</li> <li>3. ಲಿ ಕಮ್ಮರಾ</li> <li>4. ಮರುಳಯ</li> <li>5. ನೊರಮಗ ದ</li> </ol> | <ol style="list-style-type: none"> <li>6. ಶಿಸೊಂಡುರ</li> <li>7. ಹಾ(ಕಾ ?)ಲಪ್ಪನ</li> <li>8. ದಸಪ್ಪ</li> <li>9. ಕಟಿಸ್ಥ</li> <li>10. ದೇವಾಲಯ</li> </ol> |
|---|--|

*Transliteration.*

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. Viśvâvasu-</li> <li>2. samvatsarada-</li> <li>3. li Kammara</li> <li>4. Maruḷaya-</li> <li>5. nora maga Da-</li> </ol> | <ol style="list-style-type: none"> <li>6. śi Soṇḍura</li> <li>7. Hâlappana</li> <li>8. Dasappa</li> <li>9. kaṭistha</li> <li>10. dēvâlya</li> </ol> |
|--|---|

*Translation.*

In the year Viśvâvasu, Daśi, son of the smith Maruḷaya, and Dasappa, son of Hâlappa of Soṇḍur, built this temple.

*Note.*

This records the construction of the temple (of Āñjanêya) by two persons named. Soṇḍûr is the capital of an Indian State on the borders of the Chitaldrug District. The characters of this record seem to belong to the 18th century.

**11**

At the village Nandanahosûr in the same hobli, on a slab buried in the land of Ranganna.

Size 1' – 6" × 1'.

Kannada language and characters.

ತಾಳ್ಯದ ಹೋಬಳಿ ನಂದನಹೊಸೂರು ಗ್ರಾಮದ ಬುರಗಿನ ರಂಗಣ್ಣನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'.

1. ಅಉಬಳ

|

2. ಯಕೊಟಮಾನ್ಯ

*Note.*

This slab has the marks of conch and discus engraved above indicating a grant to a Vishṇu temple or Vaishṇava priest. It records the gift of some rent-free land by Aubhaḷaya. The donee is not named. The characters belong to the 17th century.

**12**

At the village Mugalikatte, a hamlet of Nandanahosûr, a vîragal set up in the field of Koḍêr Gurusiddappa.

Size 6' × 3'.

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ನಂದನಹೊಸೂರು ಮಜರೆ ಮುಗುಳಿಕಟ್ಟೆ ಕೊಡೇರ ಗುರುಸಿದ್ಧಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

1. ರಣಗನವಾಡ ಪೊಲೆಯಚಟ್ಟು

*Note.*

This merely gives the name of Poleyachatta of Raṇaganavâle, a village. The figure of a warrior is carved below the inscription. He is depicted as sitting with folded hands and his head is shown as cut off and attached to a bamboo pole. It is an instance of siḍi-dale-gal, the stone of the springing head.

The characters belong to about the 10th century A.D.

**13**

At the village Koṇḍâpura in the hobli of Tâlya, on the pedestal of the figure of a devotee engraved in front of the Āñjanêya temple.

Kannada language and characters.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಕೊಂಡಾಪುರ ಅಂಜನೇಯನ ದೇವಸ್ಥಾನದ ಎದುರಿಗಿರುವ ಭಕ್ತವಿಗ್ರಹದ ಕೆಳಗೆ.

1. ಲಕದಾಸಯಣ

|

2. ಕಂಡೇರಾಯಕಾರ್ಯ (?)



## Note.

This record gives the name of a man called Lakadâsayana whose figure was engraved in front of the Āñjanêya temple which he probably caused to be constructed. The name of the person who caused the figure to be carved is given as Kaṇḍerâya. The characters seem to belong to the 18th century.

## 14

At the village Emmeganûr in the same hobli of Tālya on a stone set up at the boundary of the land belonging to the Ādikarnātakas.

Size 2' × 0' - 9".

Kannada language and characters.

ಹೊಳರೈರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಎಮ್ಮೆಗನೂರ ಬೇಗಾರರ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × ¾'.

- |              |               |
|--------------|---------------|
| 1. ಶ್ರೀಮತು   | 5. ಡಿಗೈಯ ಹೊ   |
| 2. ಎಮ್ಮೆಗನು  | 6. ಲಕೆ ತಪಿದರೆ |
| 3. ರ ಗಲುಡರ   | 7. ಕತೆತುಣಿಕ   |
| 4. ಮಲಪನ   ಕೊ | 8. ಲುಪು       |

## Note.

This records the gift of a land as *kodige* (land granted free of taxes to a person for some service rendered or to be rendered) to Malapa, gauda (headman) of the village Emmeganûr. Imprecations are given against the violators of the grant.

No king is named, nor date given. The characters seem to belong to the 16th century.

## 15

At the village Nagaragaṭṭa in the hobli of Tālya, on a stone set up in front of the village.

Size 3' × 3'.

Kannada language and characters.

ಅದೇ ತಾಳ್ಯದ ಹೋಬಳಿ ನಗರಗಟ್ಟು ಗ್ರಾಮದ ಊರು ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

- |                                |                                     |
|--------------------------------|-------------------------------------|
| 1. ರಾಕ್ಷಸಂ [ವ] ತ್ವರದ ಫಾಲ್ಗುಣ   | 4. ತಾಪದೇವರಾಯ ಮಹಾರಾಯ                 |
| 2. ಬ ೧೨ ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ    | 5. ರು (ಮುಂದೆ ಅಕ್ಷರಗಳು ಸವೆದುಹೋಗಿವೆ). |
| 3. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ಪ | 6. . . . .                          |

## Note.

The inscription is incomplete as the bottom lines (5 and 6) are quite worn out and are illegible. The record belongs to the reign of the Vijayanagar king Pratâpa Dêvarâya possessed of the titles, mahârâjâdhirâja and râjaparamêśvara. The date is given as Râkshasa sam. Phâlguna ba. 12. There are two Dêvarâyas in the Vijayanagar line, Dêvarâya I (circa 1406-1416) and Dêvarâya II (circa 1419-1446). The year Râkshasa is found to occur in the reign of the second of the

Dêvarâyas only and corresponds to A.D. 1435-1436 and taking this as the year meant by the writer of the epigraph the date becomes equivalent to 14th March 1436 A.D.

## 16

At the village Dummi, in the hobli of Râmagiri, on a slab placed against a wall of the Āñjanêya temple.

Size 5' × 1'.

Kannada language and characters.

ಹೊಳಲ್ಕೆರೆ ತಾಲ್ಲೂಕು ರಾಮಗಿರಿ ಹೋಬಳಿ ದುಮ್ಮಿಗ್ರಾಮದ ಹನುಮಂತರಾಯ ದೇವಸ್ಥಾನದ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1'.

- |                                  |   |
|----------------------------------|---|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾದ್ವಯ           | 17. ಖಲವಾಗಿಹೋಗಿ ಯಿರಲಾಗಿ ಹಿಂದಣ            |
| 2. ಶಾಲಿವಾಹನಶಕವರುಶ                | 18. ಪಾರುಪತ್ಯಗಾಣರಮರಿಯಾದೆಯಲ್ಲಿ ನಂನ್ನ      |
| 3. ೧೪೪೯ ಕಲಿವರುಷ ೪೬೨              | 19. ನೂನಂಬದೆಯಿರಲಾಗಿ ಅಪೊಕ್ಕಲಿಗೇಕೊ         |
| 4. ೮ ನೆಯ ಸರ್ವಜಿತು ಸಂ             | 20. ಟ್ವನಂಬುಗೆಯ ಪಾಸನದವಿವರ ಪೊಕ್ಕಲಿ        |
| 5. ವತ್ಸರದ ಆಶಾಡ ಬ ೧೦              | 21. ಗೆಪೊಡಂಬಡಿಸಿ ಕರತಂದ ಪೊಲೆ ಪ್ರಮಾಣಕ್ಕೆ   |
| 6. ಆದಿತ್ಯವಾರದಲು                  | 22. ತಪ್ಪಲಿಲ್ಲ ಕೆಟೆಯನಷ್ಟವನೂಗ್ರಾಮ         |
| 7. ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ              | 23. ದಮೇಲೆ ಕೊಳಲಿಲ್ಲ ಚಿಂನವರದರಗು           |
| 8. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ       | 24. ತ್ರಿಗೇಯಿಲ್ಲ ಆಗ್ರಾಮದಪೊಕ್ಕಲಿಗೆ ರಾಯರನಾ |
| 9. ಪ್ರತಾಪ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹಾರಾಯ    | 25. ಡಿಗೇಬಿಟ್ಟಕಾಣಿಕೆ ಆಗ್ರಾಮದೊಳಗುಳ್ಳದೆದ್ದ |
| 10. ರಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ಚಿಂಣಪ್ಪನಾ | 26. ಲಿಗೆಅಷ್ಟಜಿಂದ ಅಳಿಲು ಅಂನಾಯ            |
| 11. ಯಕರಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ರಾಮ     | 27. ಅವವನೊಬ್ಬ ತಪ್ಪಿಕೊಳಲಿಲ್ಲ ಕೊಂಡರೆ       |
| 12. ಣನಾಯಕರು ದುಂಮಿಯ ಅಷ್ಟಾದಶೆ      | 28. ಚಿಂನಪನಾಯಕರ ಪಾದದಾಣಿ                  |
| 13. ಗುಡುಪ್ರಜೆಗಳಿಗೆ ಕೊಟ್ಟನಂಬುಗೆ   | 29. ಗೋಬ್ರಾಹ್ಮರಿಗೆ ತಪಿದುವ ಅವ             |
| 14. ಯವಿವರ ಪ್ರಕು ದುಂಮಿಯ ಕೆರೆಯನಷ್ಟ | 30. ನತಾಯಿಗೆ ತಪಿದು                       |
| 15. ಅದವ್ಯಯಗಳನೂ ಯಿದ್ದಪೊಕ್ಕಲಮೇಲೆ   | 31. (ಸ್ಥಾನ)ಮಾನ್ಯಪೂರ್ವಕ                  |
| 16. ಬಡಿಯಲಾಗಿ ಗ್ರಾಮಮೆಲೂಹಾಳಗಿ      | 32. [ಮುಂದೆ ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ]           |

## Transliteration.

1. svasti śrī jayādbudaya
2. Śālivāhana śakavaruśa
3. 1449 Kali-varusha 462
4. 8 neya Sarvajitu-sam-
5. vatsarada Āśāda ba 10
6. Ādityavāradalu
7. śrīman mahā-rājādhi-
8. rāja rājaparamēśvara śrīvīra-
9. pratāpa śrī Krushṇa-rāya-mahārāya-
10. ra kāryyakke karttarāda Chimṇappanā-
11. yakara kāryyakke karttarāda Rāma-
12. mṇa-nāyakaru Dumuniya ashtādaśe-
13. gaudu-prajegalige koṭṭa nambuge-



14. ya vivara praku Dummiya kerreya nashta
15. ada-vyayaganu yidda vokkalamêle
16. badiyalagi gramamelavu hâlagi
17. khilavâgi hôgi yiralagi hindana
18. pârupatyagârara mariyâdeyalli namnna-
19. nû nambade yiralagi â vokkalige ko-
20. tta nambugeya shâsanada vivara vokkali-
21. ge voḍambadisi karatanda vôle pramâṇakke
22. tappalilla kereya nashtavanu grâma-
23. da môle kolalilla chinnavaradaragu-
24. ttige yilla â-grâmada vokkalige râyara-nâ-
25. ḍige biṭṭa kâṇike â grâmadolaḡulla bedda-
26. lige âshṭarinda alivu amnyâya
27. âvavanobba tappikolalilla koṇḍare
28. Chinṇapa-nâyakara pâdadâṇe
29. gô-brâmharige tapiduva ava-
30. na tâyige tapidu
31. [sthâ]na-mânya ? pûrvaka
32. . . . .

*Translation.*

Be it well. On Sunday, 10th lunar day of the dark half of Âshâḍha in Sarvajit, being the year 4628 of Kali and 1449 of the auspicious Śâlivâhana era :—

Râmaṇṇa Nâyaka, agent for the affairs of the illustrious mahârajâdhirâja, râja-paramêśvara śrî vîra-pratâpa Kṛishṇarâya-mahârâya, gave the following [charter of] guarantee to the 18 gauduprajes of Dummi :—

The inhabitants of Dummi were formerly burdened with the expenses connected with the breaches or damages to the tank at Dummi and the result was that the villagers were ruined and the population became sparse. No faith was placed in us by the villagers as they had lost faith in the old *pârupatyagâr* (manager). We have therefore given this charter of trust or guarantee to the inhabitants :—

We have not acted (shall not act) against the words of the *vôle* (charter) given at the time of bringing back the villagers after satisfying them (that they would be well-treated). We have not charged the villagers with the loss or damages to the tank. No dues are levied from the dealers in gold or money. No one has collected *kâṇike* (or presents) which has been remitted in the case of the *nâḍ* or country belonging to the *râyaru* (or king) from the villagers. Nor have the impositions *alivu* (loss) and *anyâya* (illegality) been levied from the owners of dry lands in the village. I swear by the feet of Chinṇapanâyaka not to collect any such taxes or dues. He who collects such taxes or dues will be guilty of the offence of killing cows and Brahmans and of incest. This has been granted as an endowment free of the above dues (?) . . . .

*Note.*

This is an instance of charters of good faith or guarantee granted by the local officers to villagers who were ruined by the heavy exactions levied from them and who often had recourse to migration from the village in order to escape the intolerable burdens. In the present instance Rāmanṇanāyaka, agent of Chinnappanāyaka, governor under the Vijayanagar king Kṛṣṇanārāya, had to state that he had not broken and would not break any of the pledges given by him at the time of bringing back the villagers of Dummi who had left the village on account of the heavy dues exacted from them in connection with the breaches to the tank at the village and other impositions. He swore by the feet of Chinnappanāyaka not to molest the villagers by the exactions levied in the previous regime consisting of the above impositions.

The date of the grant is given as Kali 4628 and Śālivāhana year 1449 Sarvajitu Āshāḍha ba. 10 Ādityavāra and corresponds to Sunday, 23rd June 1527 (taking the intercalary month Āshāḍha as the month meant).

## 17

To the south of the same village Dummi, on a stone set up in the boundary of the land belonging to the village accountant.

Size 2' × 1'.

Kannada language and characters.

ಅದೇ ದುಮ್ಮಿಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಶಾನುಭೋಗರ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'.

- |                 |  |                |
|-----------------|--|----------------|
| 1. ವಿರಂಜನ ಹೊಲ   |  | 3. ಗುರುಬಸಪ್ಪ ಗ |
| 2. ದುಮ್ಮಿಯಮಟ್ಟದ |  | 4. ಉಡಹಕಿದರು    |

*Note.*

This inscription slab has the figure of a linga engraved above indicating the grant of the land in which it is set up to a temple or priest of the Śaiva sect. The present record seems to register the grant of some land belonging to a person named Vīraṇṇa for the priest named Gurubasapa of a matt (of the Liṅgāyat or Vīraśaiva community) at Dummi. The headman (Gauḍa) of the village is said to have set up the inscription stone.

No date is given. The characters seem to belong to the 18th century.

## 18

On a stone in a field to the north of the village Dummi.

Size 2' - 6" × 1'.

Kannada language and characters.

ಅದೇ ದುಮ್ಮಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1'.

- |             |  |             |
|-------------|--|-------------|
| 1. ಬ್ರಹ್ಮಪು |  | 2. ರಿ ಆಚಣ್ಣ |
|-------------|--|-------------|



## Note.

This short record contains only two words Brahmapuri Âchanna. No date or other particulars are given. The characters seem to belong to the 14th century.

Brahmapuri is the name given to a settlement of Brahmans in some part of a village and generally applies to the dwellings of Brahman officials or servants in some temple situated within the village. Âchanna is the name of a person, evidently a Brahman inhabitant of the above Brahmapuri, to whom the above field belonged or was gifted.

19

At the same village Dummi, on a stone lying to the north in the field of Jôyisar (astrologers).

Size 2' - 6" × 1' - 6".

Kannada language and characters.

ಅದೇ ದುಮ್ಮಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಜೋಸ್ಯರ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1½'.

- |                           |                           |
|---------------------------|---------------------------|
| 1. ತಾರಣ ಸಂವತ್ಸರದ ಚೈ       | 4. ಉಂಬಳಿ ಸೇನಬೋವತ್ತಿಂಮಣ    |
| 2. ತ್ರಶುಧ ೧ ಲ್ಲ ಶುಚಿಕೈನಕೋ | 5. ಹೊದಿಗೆರೆಯಗುಡಗುರೈ       |
| 3. ಪಿನ ನಿಂಗಣಗುಡಗೆ ಕೊಟ     | 6. ಯ ಸಯಗಿ ಕೊಟ್ಟ ಉಂಬಳಿ ಹೊಲ |

## Note.

This records the gift of some land free of land revenue for the maintenance (*umbali*) of a gauda named Ninganaḡaḡa of the village Śuchikainakôhu? by the village accountant Timmaṇa and the headman Gaureya of the village Hodigere. The date of the grant is given as the 1st lunar day of the bright half of Chaitra in the year Târaṇa. No Śaka year is given. The characters seem to belong to the 17th century and the date may be taken as equivalent to 28th February of 1644 A.D.

20

CHALLAKERE TALUK.

At the town of Challakere in Challakere Hobli, on a slab standing in the wet land of Uralehalli Channayya.

Size 2' × 1'.

Kannada language and characters.

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿ ಉರೇಹಳ್ಳಿ ಚನ್ನಯ್ಯನ ಕಪಿಲೇತೋಟದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'.

- |                     |                    |
|---------------------|--------------------|
| 1. ಹೇಮಳಂಬಿ          | 7. ದಪುರದ ಸೇನಬೋವ ಅಂ |
| 2. ಸವತ್ಸರದ          | 8. ಣಪನೇಟಿ ಪಟಣ      |
| 3. ....ಮ            | 9. ಸ್ವಾಮಿ    ನಯಿಂದ |
| 4. ಹಾನಾಯಕಾಚಾರ್ಯಹರ   | 10. ರ ಜುಂಜಾಯನ      |
| 5. ತಿಯ ತಿಂಮಣನಾಯಕ ಅಯ | 11. ಮಗ ತಂಮಯಗೆ ಉಂ   |
| 6. ನವರು   ಚನ್ನಗೊಂ   | 12. ಬಳಿ ಕೊಟ ತೋಟ    |

*Transliteration.*

1. Hêmaḷambi-	7. ḍapurada sê nabôva Am-
2. savachchharada	8. ṇapaseṭi paṭaṇa-
3. ....ma-	9. svâmi    nayinda-
4. hânâyakâchâryya Hara-	10. ra Jumjâyana
5. tiya Timmaṇanâyaka-aya-	11. maga Tammayage um-
6. navaru   Chamṇagom-	12. baḷi koṭa tôta.

*Translation.*

During the year Hêmaḷambi, . . . . . mahânâyakâchâryya Timmaṇa Nâyaka-ayya of Harati, Anapa, sê nabôva of Chamṇagoṇḍapura, seṭṭi-paṭaṇasvâmi granted this garden as *umbali* (rent-free land granted for performance of certain services) to the barber (nâyindara) Tammaya, son of Jumjâya.

*Note.*

This is an instance of grants of land made for the livelihood of the barbers. No date is given. The characters seem to belong to the 17th century A.D. Timmaṇa Nâyaka, the donor in the record was the chief of Harati about the middle of the 17th century (see E. C. XII, Pavugada 46 and 61). The date Hêviḷambi of this inscription may be taken as equivalent to 1657 A.D.

## 21

At the village Hire Madhure in the same hobli of Challakere, on a viragal set up in the land of Ningappa son of Kari Lingappa.

Size 4' × 1'—6".

Old Kannada language and characters.

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹಿರೆ ಮಧುರೆ ಗ್ರಾಮದ ಕರಿಲಿಂಗಪ್ಪನ ನಿಂಗಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು  
ಹಳಗನ್ನಡಕ್ಕೆ.

ಪ್ರಮಾಣ 4' × 1½'.

1. ಶ್ರೀ ಪ್ರಭಾ	4. ದಾ
2. ಕ	5. ಸ
3. ರ	6. ನ

*Transliteration.*

1. Śrī Prabhâ -	4. dâ -
2. ka -	5. sa -
3. ra -	6. n

*Translation.*

Śrī Prabhâkaradâsan.



## Note.

This inscription containing only the name of a hero is engraved both above and to the right of the figure of a warrior carved on the stone with his hair done into a top-knot on the head and holding a slightly curved sword in his right hand and a buckler in his left hand. The characters seem to belong to the 8th or 9th century A.D. No further information is contained in the record. It probably belongs to the same period as the two succeeding vīragals.

## 22

On a second vīragal in the same land.

Size 4' × 2'.

Old Kannada characters and language.

ಅದೇ ಹಿರಮಧುರೇ ಗ್ರಾಮದ ಕರಿಲಿಂಗಪ್ಪನ ನಿಂಗಪ್ಪನ ಜಮೀನಿನಲ್ಲಿರುವ  
ಮತ್ತೊಂದು ವಿರಗಲ್ಲು.  
ಹಳಗನ್ನಡಕ್ಕರ.  
ಪ್ರಮಾಣ 4' × 2'.

ಮೇಲ್ಭಾಗ—

- 1 ಕತ್ತಿ ಅರಸರ ಕೊಜ್ಜುಣಿ
- 2 ರಸರ ಬಾಗೆ ಉರೋಳೆ ಎ
- 3 ಉವನ್ನು ಕೊಜ್ಜುಣಿ ಅರಸರ

ವಿಗ್ರಹದ ಎಡಕ್ಕೆ—

- 4 ಅಳು ಎ
- 5 ಉದುಸ
- 6 ತೊನ್
- 7 ಭಾನುದಾ
- 8 ಸನ್
- 9 ಜಯಮಿ
- 10 ತ್ರನ್

ವಿಗ್ರಹದ ಬಲಕ್ಕೆ—

- 11 ಉನರ
- 12 ವೈಶಿಕನ್
- 13 ಒಡಿವೆಚ್ಚಿ
- 14 ರಾಯಿಳನ್ನಿ
- 15 ಗೊಳನ್ನನು
- 16 ಜಾಗರನ್ ಅ
- 17 ಣ್ಣನವತಿಗ
- 18 ನ್ಅನ್ನಕಟ್ಟಿ
- 19 ಇದೊನ್

## Transliteration.

Above—

1. Kattiarasara Konguṇi-a-
2. rasara Bâgeûrole e-
3. rivandu Konguṇiarasara

To the left of the figure—

4. âlu e-
5. ridu sa-
6. tton
7. Bhânudâ-

8. san
9. jayami-
10. tran

To the right of the figure

11. ûnara
12. Vaiśikan
13. oḍivechehe
14. râyilanni-
15. ggoḷan Manu-
16. jâgaran a-
17. nṇanavatiga-
18. n Antakang-a-
19. ñjadon

#### *Translation.*

While Konguṇi-arasar's Katti-arasar was piercing at Bâge-ûr, Bhânudâsa, servant of Konguṇiarasar pierced and died :—(He was) a companion of Victory (jayamitrān), deluder of the deficient (ûnara vaiśikan : ûna might mean here deficient in honesty or loyalty); oḍivechche râyilan niggoḷan (meaning not clear). Manujâgaran (one who is ever wakeful regarding Manu, *i.e.*, Manu's rules of Dharma, or one who is an asylum for men): aṇṇana-vatigan (one who obeys his elder brother): antakaṅg-añjadon (one who does not fear the God of death) :—

#### *Note.*

#### PLACE OF FIND.

This vîragal as well as the previous and the next vîragals (Nos. 21 and 23) were found near a field to the east of the village Hire Madhure. This village is situated to the south-west of Challakere at a distance of eight miles. An inscription of the reign of the Nolamba king Singhappôttarasa (c. 790) is found set up near the Mallêśvara temple in the village Chikka Madhure at a distance of about two furlongs from the vîragals now published [*see* E. C. XI, Challakere 33].

#### DESCRIPTION.

These vîragals are found lying on the ground close to one another. A cart track runs to their left and a small water-course consisting of the waste waters of a canal runs to their right. The last of these vîragals (No. 23) is a very thick slab and is buried deep in the earth. Owing to the flow of water on one side it was not possible to take an estampage of the last letter in the first line of that record. The figure of a warrior standing with a sword in his right hand is found engraved on all these vîragals. In two of these (Nos. 22 and 23) another warrior is depicted as having fallen at his feet with a hand and a foot cut off. In the first of these



vîragals (No. 21) writing is found on one side and in the remaining vîragals writing is found both on the top of the warrior and on the sides.

#### CONNECTED RECORDS.

1. Paṭṭadakal Inscriptions of the reign of Vikramāditya II. (Indian Antiquary, Vol. X, p. 162.)
2. Vokkaleri Plates of Kîrtivarma (E. C. X, Kolar of 63 of 757 A.D.).
3. Hiriguṇḍugal vîragals of the time of Ganga king Śrîpurusha. (M. A. R. 1910, pages 16 and 23).
4. Mâvinakere fragmentary inscription. (E. C. V, Arsikere 177).

#### PALEOGRAPHY.

The letters are well carved and are nearly three inches long and one inch broad. They seem to belong to the Western Ganga type of the 8th century and are longer than they are broad. In general they resemble the Paṭṭadakal inscription of Vikramāditya II and the Talkâḍ stone inscription of Śrîpurusha (E. C. III, T.-Narsipur, 1). The square form of *ba* is used. No distinction seems to have been made between the consonant *r* and the letter *ra* in line 1.

#### LANGUAGE.

The language is early Kannada (Primitive Old Kannada of Rice) of what may be called the Pro-Sanskrit variety and not Pro-Dravidian variety. It resembles in this respect the Halmiḍi inscription (M. A. R. 1936, page 73) and the Gaddemane inscription of Silâditya (M. A. R. 1923, p. 83) and differs from the generality of the early Ganga vîragals. Sanskrit attributes appear along with Old Kannada attributes and Sanskrit words have Kannada terminations. Thus we have ûnara-vaiśikan, Manu-jâgaran and antakanganjadôn. The conjugational suffix of the third person is *on*. Thus we have satton in line 6 and the participle anjadon in line 19. We have also the form erivandu for the modern irivandu. The ending of the names of persons in the nominative, *e.g.*, Bhânudâsan, Prabhâkaradâsan, is also noteworthy. Neither the lengthening of the vowel of the conjugational suffixes of the third person like koṭṭâr nor the use of ul for the locative suffix is found in this record, *e.g.*, Bâge-ûrole.

The correct meaning of some of the epithets like ûnara-vaiśikan and oḍivech-cherâyilan niggoḷan cannot be clearly made out.

The language used in the first two lines presents difficulties in interpretation. Hence the exact relation between Katti-arasa and Konguṇi-arasa cannot be clearly determined. Three interpretations are possible :—

- (1) We get the words Kattiarasarâ-Ko[n]guṇiara . . . in Arsikere 177. So it may be inferred that Konguṇiarasa was either a son or a subordinate of Kattiarasa, 'the sword king.' We do not know if Śivamara had the title Katti-arasa.



- (2) 'Kattiarasar Konguṇi-arasar Bâge-ûrole erivandu' might mean that Konguṇiarasar the sword king, was piercing in the battle at Bâge-ûr. No such title of Śrîpurusha has yet been known.
- (3) 'Kattiarasar Konguṇi Arasara.' Konguṇi Arasara may be taken as qualifying Kattiarasar the meaning being that Kattiarasa was a subordinate of Konguṇiarasa. In M. A. R. 1910, p. 23, a chief by name Siyagella is called Asi-unnatan (Swordsman). He fought at the battle of Bâgeûr. Kattiarasa may be Siyagella whose servant died in the battle and had that epitaph set up in his honour. The last interpretation appears to be the best.

The present vîragal records the death of a warrior named Bhânudâsa, servant of Konguṇiarasa, during the battle. Several epithets are used in praise of the warrior, his heroism, his good character and devotion to elders, etc. The name of the warrior is rather peculiar. It ends with dâsa and begins with Bhânu, and means the servant of Sun. The previous vîragal record (No. 21) also has a similar name Prabhâkara-dâsa. The name would show the prevalence of sun-worship at this period. The Sun's image is often found in the halls of Śiva temples or enshrined in a separate temple in the compound of Śiva temples. The Sun is included among the five principal deities worshipped by the Smârta sect of Brahmans, the other deities being Pârvati, Gaṇêśa, Viṣṇu and Śiva.

Konguṇi-arasar is the name applied to several kings of the Ganga dynasty and it is not possible to specify which king of that dynasty is referred to in this record. The characters seem to belong to the 8th century, and since this record resembles the next vîragal in language and paleography, we may assume that Konguṇi-arasar of the record may probably be Śrîpurusha, the Ganga king. This supposition is further strengthened by the reference to the place of battle, Bâgeûr. A number of vîragals at the village Hiriguṇḍugal in Tumkur Taluk with characters which seem to belong to the same period as the present vîragal at Hire-Madhure refer to the reign of Śrîpurusha and describe his wars waged with the Râshṭrakûṭas, Pallavas and a chief named Balavammarasa. The village Bâgeyûr is named in some of them as the place where Śrîpurusha's warriors fell in Ballaha's (Râshṭrakûṭa king's) war (see M. A. R. 1910, pp. 16 and 23).

#### GEOGRAPHY.

The only place named in the record is Bâgeûr where the fighting took place. It is probably identical with the Bâgeyûr mentioned in the Hiriguṇḍugal vîragals. But where is this Bâgeyûr? Mr. Narasimhachar says in the Report (M. A. R. 1910, p. 16) that Bâgeyûr is perhaps indential with Bâgûr, situated about 5 miles to the north-east of Gubbi. But no inscriptions are found at the village or its neighbourhood referring to it as Bâgiyûr. A village in Channarâyapaṭṇa taluk called



Bâgûr is named as Bâgiyûr in the records of the place and its neighbourhood (see E. C. V, Channarâyapaṭṇa 186, 188, etc.). It is probable that this is the place of battle Bâgiûr of our vîragal record.

#### DATE.

No date is given in the record. On account of its paleography and its reference to Bâgiyûr and Konguṇi-arasar it may be assigned to the middle of the 8th century.

#### HISTORY.

It is known from other sources that Râshṭrakûṭa Kṛishṇa I, led an expedition against the Gangas after successfully occupying the Châlukyan territory. It is seen from the Talegaon plates (Ep. Ind. XIII, page 275 ff) that he was encamped at Manṇe in the Mysore State. The Ganga king Śrîpurusha or Konguṇi-arasa vigorously resisted this invasion and a bloody battle appears to have been fought near Bâgiûr. The numerous vîragals set up in and around Hiriguṇḍugal by the Gangas bear witness to the heavy sacrifice they made in the defence of their territories (see also E. C. XII, Maddagiri No. 99). The victory in this battle appears to have been on the Ganga side for they retained the place and were able to set up thev îragals.

The general, who led the Ganga army and whose servant was Dâsimayya (*vide* M. A. R. 1910, p. 23) has been mentioned as Siyagella who appears to have had the title 'the Sword-king' referred to in the former inscription as 'Asiunnatan' and the present inscription as 'Kattiarasar.'

#### 23

On a third vîragal at the same place.

Size 4' × 2'.

Old Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಇನ್ನೊಂದು ವಿರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 4' × 2'.

ಮೇಲ್ಗಡೆ—

- 1 ವಿಕ್ರಮಾದಿತ್ಯರಸರ . . . . .
- 2 ರಸರು ಕಣ್ಣಯನಕ್ಕೊಳ್ಳವನ್ನು ಕೊಡು
- ಕಲ್ಲಿನ ಎಡಗಡೆ ಪಕ್ಕದಲ್ಲಿ—
- 5 ಶ್ರೀದಾಸಿ
- 6 ಅಮ್ಮನ
- 7 ಕಣ್ಣಯನ
- 8 ಕ್ಷಣ್ಣಯನ
- 9 ರನೇಣಿ
- 10 ದುಸ್ತಗ್ಗಿ
- 11 ಅದನ

- 3 ಣೀರಸರ ಅಳು ಎಣಿ
- 4 ದುಸತ್ತೊನ್
- ಕಲ್ಲಿನ ಬಲಗಡೆ ಪಕ್ಕದಲ್ಲಿ—
- 12 ಭೂತಲದೊ
- 13 ಕೆಲ್ಲಯು
- 14 ಸ್ವೋನ್ನತೆಪು
- 15 ಗೆಜಾತನ್ಯ
- 16 ಮರಣನ್ದ್ರವ
- 17 ಮೆಮ್ಮದ ?
- 18 ಕ್ಕೆತು ?
- 19 ಕ್ಕ

*Transliteration.*

Upper portion—

1. Vikramâdityarasara . . .
2. rasaru Kañchiyan kkoḷvandu Koṅgu-
3. ni-arasara âlu eri-
4. du satton

Left hand side of the stone—

5. śrī Dâsi-
6. amman
7. Kanchiyo-
8. ḷ pannorbba-
9. ran eri-
10. du svarggi
11. âdan

In the right hand side of the stone—

12. bhûtalado-
13. ḷ elliyu
14. svônnate pu-
15. ge jâtasya
16. maraṇam dhruva-
17. memmeda ?
18. kketu ?
19. kka ?

*Translation.*

While . . . arasar [dependant] of Vikramâdityarasar was capturing Kâñchî, Śrī Dâsiamman, servant of Konguṇi-Arasar pierced and died. He pierced eleven (warriors) and departed to heaven. His greatness pervading all parts of the world . . . he died seeing that every one who is born is certain to die.

*Note.*

## CONNECTED RECORDS.

- (1) Pattadakal Inscriptions of the reign of Vikramâditya II (Ind. Ant. X, p. 162).
- (2) Talkâd stone inscription of the Ganga king Śrîpurusha (E. C. III, T.-Narsipur, 1).
- (3) Vokkalêri plates of 757 A.D. of Kîrtivarman (E.C.X, Kolar 63).
- (4) Harihar plates (E.C. XI, Davangere 66) of 694 A.D.
- (5) Kûḍalûr grant of the Ganga king Mâdhavavarma (M.A.R. 1930, p. 259).
- (6) Hosakôte copper plate grant of the Ganga king Koṅganyadhirâja (Avinîta) (M.A.R. 1938, p. 80).



## PALEOGRAPHY.

The letters of this record are similar to those of the previous *viragal* and belong to the same period, *viz.*, eighth century A.D. Owing to the surface of the *viragal* being uneven and the difficulty of taking out the heavy stone from the hard earth and the presence of a water channel flowing by the side of the record, it was not possible to find out or take estampage of a few letters at the end of the first line. The letters in the last three lines seem to be slightly jumbled up and their reading is only tentative.

## LANGUAGE.

This is similar to that of No. 22. The meaning of the last three lines cannot be made out clearly. So also owing to the absence of a few letters in line 1, it is not possible to make out the full name of the subordinate of Vikramâdityarasar who took Kânci.

## PURPOSE AND HISTORY.

This *viragal* records the death of a warrior named Dâsiamman, a servant of Konguṇi-arasar, during the occupation or seizure of Kânci by some one (name lost) who was a subordinate of Vikramâdityarasar. The warrior is praised as one whose fame had spread all over the earth and as one who gave up his life in battle seeing that all human beings are mortal. He is said to have killed eleven persons at (the battle of) Kânci.

Who was this Vikramâdityarasar who took Kanchi? The only Vikramâdityas who conquered Kânci at this period were the Châlukyas who waged wars with the Pallavas for the empire in the 7th and 8th centuries.

The *viragal* seems to belong to the 8th century A. D. according to its paleography and cannot be assigned to the period of the later Châlukyas or Châlukya kings of Kalyâṇi. Among the Châlukyas of Bâdâmi there are two Vikramâdityas who ruled and who both defeated the ruler of Kânci. Of these it is the second Vikramâditya who not only inflicted a crushing defeat on the Pallava king Nandipôtavarma but entered Kânci in triumph and even made grants to the Râjasimhêśvara temple in that town. Another attack on Kânci was made during the same reign by the Yuvarâja Kîrtivarma who forced the king of Kânci to take refuge in a hill fort, capturing elephants, rubies and gold, which he delivered to his father (*see* E. C. X, Kolar Taluk 63, Vokkaleri plates of 757 A. D.). The date given to Vikramâditya II's reign is 733 to 746 A. D. and he is probably the Vikramâdityarasa of our record. The Konguṇi-arasar who helped him was probably Śrîpurusha to whom the date 726-776 is given by Rice and 788 A. D. (second half of the 8th century) by Jouveau Dubreuil. His victory over the valiant Pallava king of Kânci has been referred to in an inscription (E. C. VIII, Nagar 35).

The Pallavas and Gangas seem to have been at first friendly to each other. We know that two Ganga kings, either of the main line or its branch, Âryavarma



and Mādhavavarma were placed on the throne by the Pallava kings Simhavarma and Skandavarma (M. A. R. 1930, p. 264). This was probably before the 6th century A. D. Later the Gangas seem to have fought with the Pallavas.

We learn from Maṇṇe plates (E. C. IX, Nelamangala Taluk 60, of S. 719) that Bhūvikrama whose younger brother's grandson was Śrīpurusha defeated the Pallava king (Pallavēndra) at Viḷanda. Śrīpurusha himself is said to have defeated the Pallavas in a battle at Viḷarde and slain the valiant Kāḍuveṭṭi (Pallava king) of Kānchi, captured the Pallava state umbrella and taken from him the title Permānaḍi (which is always afterwards assumed by the Gangas). (Mysore and Coorg from Inscriptions by Rice, page 39; E. C. VIII, Nagar 35).

In these battles with the Pallavas it is probable that the Gangas acted as allies of the Chāḷukyas though in their grants they did not acknowledge their inferiority or subordination to the Chāḷukyas. The Chāḷukya records, however, clearly show how the Gangas stood in relation to the Chāḷukyas. Thus the Aihole Inscription of Pulikēśi II, dated Ś 556 or 634-635, praises Pulikēśi in the following terms: "Even the princes of the Gangas and Āḷupas though they had already acquired prosperity were always eager in drinking the nectar of close attendance upon him." (Ind. Ant. VIII, p. 244). The Mahākūṭa Inscription of Mangalēśa says that Kirtivarma I acquired victory by crushing the array of many hostile kings: Vanga, Anga, . . . . Ganga, Mūshaka, etc. (Ind. Ant. XIX, p. 19). The Harihar grant of Vinayāditya dated 694 A. D. speaks of the Gangas as hereditary servants of the Western Chāḷukya kings: Gangādyair maulaih (E. I. V, p. 157).

But the later Gangas claim victory over the Chāḷukyas. Thus Śrīpurusha's son Śivamāra is said to have been victorious in a battle at Mudugundūr over the Rāshtrakūṭa, Chāḷukya and Haihaya armies (E. C. IX, Nelamangala, 60 of 797 A.D.). At the time of the present vīragal at Hire Madhure it is probable that the Gangas were allies of the Chāḷukya king Vikramāditya. Their subordination to the Chāḷukyas is not acknowledged. But the appearance of the Ganga name Konguṇi-arasar after the Chāḷukya king Vikramāditya at the very beginning of the record would indicate that they held a secondary or inferior position when compared with that of the Chāḷukyas.

But who is the Konguṇi-arasar or Ganga king of the present vīragal record at Hire Madhure? A vīragal at Hirigundugal records that when Śrīvallava was ruling the earth and Siyagella was governing Kesumannunāḍu, Pebbīlanallakkaḷ fought and fell in the war with Kāḍuvaṭṭi (M. A. R. 1910, p. 23). Śrīvallava or Śrīvalla-bha was the significant name for Śrīpurusha and Kāḍuvaṭṭi is used for the Pallava king. It is also known that Śrīpurusha killed Kāḍuvaṭṭi (Pallava king) of Kānchi in the battle of Viḷarde (E. C. VIII, Nagar 35 of 1077).



## DATE.

There appears to be little doubt that the Vikramâdityarasar mentioned in the record is Vikramâditya II and the evidence of paleography, the mention of a Gaṅga ruler in connection with the conquest of Kanchi and his association with Vikramâditya tend to make it probable that the Koṅguṇi-arasar mentioned in the record is none other than Śrīpurusha himself, though the epithet has been generally applied to various Gaṅga kings. The date of the record is therefore taken to be circa 740 A. D.

## 24

At the village Gaudagere in the hobli of Nāyakanahaṭṭi, on a slab buried in the earth to the east of the Rangappa temple.

Size 2' × 1'.

Kannada language and characters.

ನಾಯಕನಹಟ್ಟಿಹೋಬಳಿ ಗೌಡಗೇರಿ ಗ್ರಾಮದ ರಂಗಪ್ಪನ ದೇವಸ್ಥಾನದ ಪೂರ್ವಕಡೆ ಹೂತಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'.

- |                     |                         |
|---------------------|-------------------------|
| 1. ಕಾಟಿನಾಯಕನಕು      | 4. ಟದು ಯೀ ಹೊಲಮನ್ಯ       |
| 2. ಮಾರ ದೊಡಪನಾಯಕ     | 5. ಯಿಮನ್ಯಕೆ ತಪಿದೊನ      |
| 3. ತಿರುಮಲದೇವರಿಗೆ ಕೊ | 6. ಬಾಯಿಗೆ ಕತೆ ತುಣಿ ಕಲಪು |

*Transliteration.*

- |                          |                            |
|--------------------------|----------------------------|
| 1. Kâṭinâyakana ku-      | 4. ṭadu yî-hola manya      |
| 2. mâra Doḍapanâyaka     | 5. yi-manyake tapidona     |
| 3. Tirumala-dêvarige ko- | 6. bâyige kate tuṇe kalapu |

*Translation.*

Dodapa Nâyaka, son of Kâṭi Nâyaka, gave this land rent-free for the god Tirumaladêvaru. He who violates this grant will . . . . .

*Note.*

This records the gift of some land, probably the land situated near the inscription stone, for services of the god Tirumaladêvaru. The temple of Rangappa adjacent to which the inscription stone is buried contains in the holy of holies only an anthill which they now call Rangappa and which was probably called Tirumaladêvaru at the time of the grant.

No date is contained in the grant. The characters seem to belong to the 18th century. An imprecation is given at the end of the grant. The donor Kâṭi Nâyaka may probably be identical with Kâṭinâyaka of Chintalakaldurga (Chitaldrug) found in a previous record.

25

## DAVANGERE TALUK.

At the village Siraganahalli in the hobli of Dâvangeri on a stone lying in the land of Karisivappa's Siddappa at a distance of half a mile to the east.

Size 1' x 1'.

Kannada language and characters.

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಸಿರಗನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಸಿದ್ದಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' x 1'.

ಮುಂಭಾಗ—

1. ಸಿಧ್ಧಾರ್ಥನಮನವರ
2. ದಲಿ | ಚಿಕಳನಾ
3. ಯ್ಯರ

ಬಲಪಕ್ಕ—

4. ಕೊಡಗೆ ಕೊಟರಕ್ತಮಂ
5. ನೈ ಗೌಡಬಸಪ

Note.

This records the grant of a *rakta-kodage-mānya* (land granted rent-free for death in the service of the country). The year of the grant is given as Sidhârthi and no further details of dating are stated. The donor seems to be Chikala-nāyakaru and the donee a person named Gauḍa Basapa.

The characters seem to belong to the 17th century.

26

At the village Lōkikere in Māyakonḍa hobli, on a pillar in the south-west corner of the navaraṅga of the Kallêśvara temple.

Kannada language and characters.

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಮಾಯಿಕೊಂಡಹೋಬಳಿ ಲೋಕೀಕೆರೆ ಕಲ್ಲೇಶ್ವರದೇವಸ್ಥಾನದ ನವರಂಗದ ನೈರುತ್ಯ ಮೂಲೆಯ ಕಂಬದ ದಕ್ಷಿಣಮುಖದಲ್ಲಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವ ನಾರಾಯಣ ಪ್ರ
2. ತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಣ ಶ್ರೀ ವಿರನಾರಸಿಂಹ ದೇವ
3. ನ ರಾಜ್ಯಾಭ್ಯುದಯದ ಶಕವರ್ಷ ೧೧೫೧ ನೆಯ ವಿರೋ
4. ಧಿಸಂವತ್ಸರದ ಚೈತ್ರ ಬಹುಳದಮಾವಾಸೆ ಸೋಮವಾರ ಸಂ
5. ಕ್ರಮಾಣ ವ್ಯತಿಪಾತದಂದು ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಪೂರಾ
6. ಇಂದ್ರಾಣ್ಣಾಯಕರ ಸುಂಕಾಧಿಕಾರಿ ಗೋಪರಸ ದೊಸೆಯ
7. ಮಂಚೆಯ್ಯ ದೇವ ಕರದೇವ ಸಿರಿಪೈಯ್ಯನಳಿಯ ಮ
8. ಲೈಯ್ಯಂಗಲು ಲೋಕಿಯಕೆಟು ಮೂಲಸ್ಥಾನದ ಶ್ರೀ
9. ಕಲದೇವರ ನಂದಾದೀವಿಗೆಗೆ ಯಡಕೆಯಸುಂಕದೊ
10. ಳಗೆ ವರ್ಷನಿಬಂಧಿಯಾಗಿ ಯಾ ಚಂದ್ರಾಕ್ಷತಾರಂಬ
11. ರಂ ಧಾರಾಪೂರ್ವಕಮಾಡಿ ಕೊಟ್ಟಗದ್ಯಾಣವೊಂದುಹ-



ಪೂರ್ವಮುಖ —

12. ಐವೆರಡುಮಂ ಯಾವನಧಿಕಾರಿಯಾಗಿ ಬಂದಡಂ ವಪ್ಪಿ
13. ಕೊಡುವರು ಈ ಧರ್ಮಮಂ ಅನ್ತಳದಮಳಿಗೆ ಮುಂಮುರಿ
14. ದಂಡಂಗಳು ಸುಂಕದಧಿಕಾರಿಗಳ ಕೈಯ್ಯಲಿಸಿಕೊಡು
15. ವರು ಮಂಗಳಮಹಾಶ್ರೀ

*Transliteration.*

1. svasti śrīmatu Yādavanârâyaṇa pra-
2. tâpa chakravartti Hoysaṇa śrī-vīra-Nârasimhadêva-
3. na rājyâbhyudayaḍa śaka varsha 1151 neya Virô-
4. dhi-samvatsarada Chaitra bahulaḍ amâvâse Sômaṇvâra sam-
5. kramâṇa vyatîpâtadandu śrīman mahâpradhânam Pôlâ-
6. lva Damṇnâyakara sumkâdhikâri Gôparasa Doseya
7. Mamcheyyadêva Karadêva Siripaiyyan- aḷiya Ma-
8. laiyyamgaḷu Lôkiyakereya mûlasthânaḍa śrī-
9. Kalidêvara nandâdivigege yaḍakeya sumkado-
10. lage varśśa-nibamdhīyâgi yâ-chandrârkkatâram-ba-
11. ram dhârâ-pûrvvakam mâḍi koṭṭa gadyâṇa vomḍu ha-

East Face—

12. ṇaveradumam yâvan adhikâri-yâgi bandadam vappi
13. koḍuvaru î dharmmamam â-sthalada maḷige mummuri-
14. daṇḍamgaḷu sumkad-adhikârigaḷa kayyal isikoḍu-
15. varu mamgaḷa mahâ śrī

*Translation.*

Be it well. During the prosperous reign of Yādava-Nârâyaṇa Pratâpa-chakra-  
varti, Hoysaṇa śrī Vīra Nârasimhadêva :—

In the Śaka year 1151 Virôdhi, on the new moon day of the dark half of Chaitra,  
on Monday, the day of sankramaṇa and vyatîpâta :—

The illustrious mahâpradhânam Pôlâlvadannâyaka's customs officer Gôparasa,  
Manchayyadêva of Dose, Karadêva, Siripaiya's aḷiya (son-in-law or nephew)  
Malaiya, granted for the perpetual lamp of the God Kalidêvaru of mûlasthâna of  
(the village) Lôkiyakere the sum of one gadyâṇa and two haṇas out of customs  
duties on arecanut per year with pouring of water to last for as long as the Moon,  
Sun and stars endure. Whoever comes here as the *adhikâri* (officer) will grant the  
same with approval. The *mummuri-daṇḍamgaḷ* of *maḷige* of that place will take  
the money from the *adhikâris* and pay for the charity.

*Note.*

This belongs to the reign of the Hoysaḷa King Narasimha II and is dated  
Ś 1151 Virôdhi chai ba 30 Sô which corresponds to March 26, 1229 A.D., a Monday  
as stated in the grant but not a day of sankramaṇa. On the previous day Mêsha-  
sankramaṇa began.

This records the grant of a portion of the customs dues for the lighting of lamps before the Śiva temple at Lōkikere. Among the donors is the mahāpradhāna Pōlālva-dañṇāyaka who was a general under Narasimha II and who built the present Hariharēśvara temple at Harihar (see E. C. XI, Davangere Taluk, 25). The charity was to be looked after by the mummuri-dāṇḍa of Lōkikere. Mummuri-dāṇḍa is the name given to a class of merchants (E. C. V, Bêlûr 75 of 1382).

## 27

On a nāgarakal stone in the threshing-floor of Rājiganahalli Channabasappa at the village Śāgali in the same hobli.

Kannada language and characters.

ಅದೇ ಮಾಯಿಕೊಂಡ ಹೋಬಳಿ ಶಾಗಲಿ ಗ್ರಾಮದಲ್ಲಿ ರಾಜಿಗನಹಳ್ಳಿ ಚನ್ನಬಸಪ್ಪನ ಕಣದಲ್ಲಿರುವ ನಾಗರಕಲ್ಲು.

1. ಚಿಕಹಲ್ಲಗಣ ಕಣನ ಮನಿಗೆ ಬಂದರು.

Note.

This short inscription of 19th century characters is inscribed on a slab on a side of the figure of a cobra 6 ft. long. The epigraph mentions the coming to the threshing-floor (kaṇana-mane) belonging to a man named Chika Halagaṇa (or Hallagaṇa). The person or persons that came to the place is not named. It is stated that the Nāga god appeared as a cobra suddenly in the threshing-floor and was worshipped by the men there and mysteriously disappeared. The event is said to have taken place about a hundred years ago.

## 28

At the village Kabbûr in the same hobli of Mayakoṇḍa, on a slab found in the land of Gurusiddappa to the north.

Size 2'—6" × 1'.

Kannada language and characters.

ಅದೇ ಮಾಯಿಕೊಂಡ ಹೋಬಳಿ ಕಬ್ಬೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಗುರುಶಿವಪ್ಪನ ಹೊಲದ ಬದುವಿನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1'.

1. ಕಣಗೊಂಡೇಶ್ವ
2. ರದೇವರುತಮ
3. ಬಸವಲಿಂಗದೇವ

4. ಶಂಬುದೇವರ
5. ಕೊಡಿಗೇಹೊ
6. ಲಕಣ

Note.

This records the grant of a dry land as kodagi to a person (Lingāyat priest) named Basavalingadêva Śambudêvar, younger brother of Kaṇagondêsvaṛadêvaru.

No further details are available. The characters appear to belong to the 17th century.



## 29

At the village Ânugôḍ, in the hobli of Ânugôḍ, on a slab in the backyard of the house of Rasâksâbi.

Size 1'—9" × 1'—6".

Dêvanâgarî characters and Kannaḍa language.

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಅನುಗೋಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ರಸಾಕ್‌ನಾಬಿ ಹಿತ್ತಲಲ್ಲಿರುವ ಕಲ್ಲು.

- |               |              |
|---------------|--------------|
| 1. ಆತರುಳವಾ    | 3. ಸಿದಪ್ಪದೇವ |
| 2. ಳಚರಾಮೂರ್ತಿ | 4. ರಮಠ       |

*Transliteration.*

- |                  |                 |
|------------------|-----------------|
| 1. Â Taruḷavâ-   | 3. Sidappadêva- |
| 2. ḷa charâmûrti | 4. ra maṭha     |

*Translation.*

The maṭha of Sidappadêvaru, charâmûrti of Taruḷavâḷ (or Âtaruḷavâḷ).

*Note.*

This records the existence of a maṭha of the Lingâyat (Vîraśaiva) sect. No Lingâyat maṭha is now found there. The people of the village say that some years ago a Lingâyat matt stood at the place of the inscription but that it fell into ruins.

The name of the priest of the matt is given as Siddappadêvaru and he is called *charâmûrti* (priest who moves about collecting alms from disciples for the maintenance of a matt, as opposed to *sthiramûrti* or *paṭṭamûrti* (priest who stays at the headquarters of a matt attending to religious duties and does not move about). The native place of Siddappadêvaru seems to be called Taruḷavâḷ or Âtaruḷavâḷ.

No king is named nor date given. The characters seem to belong to the end of the 18th or beginning of the 19th century.

## 30

Copper plates of the Châlukya King Vikramâditya found at Honnûr in Ânagôḍ Hobli.

Three Plates.

Old Kannaḍa characters : Sanskrit language.

ಅದೇ ಅನುಗೋಡು ಹೋಬಳಿ ಹೊನ್ನೂರು ಗ್ರಾಮದಲ್ಲಿರುವ ಗಂಗಪ್ಪನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ. ಮೂರು ಹಲಗೆ ; ವರಾಹ ಮುದ್ರೆ ; ಬಳೆ ಸಹ.

ಸಂಸ್ಕೃತ ಭಾಷೆ : ಹಳಗನ್ನಡ ಲಿಪಿ.

ಪ್ರಮಾಣ 9" × 3½".

ಮೊದಲನೆಯ ಹಲಗೆ—

1. ಜಯತ್ಯಾ ವಿಷ್ಣುತಂ ವಿಷ್ಣೋರ್ವಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣವಂ ದಕ್ಷಿಣೋನ್ನತ ದಂಷ್ಟ್ರಾಗ್ರ ವಿಶ್ರಾಂತ  
ಭುವನಂ ವಪುಃ
2. ಶ್ರೀಮತಾಂ ಸಕಲ ಭುವನ ಸಂಸ್ತಾಯಮಾನ ಮಾನವ್ಯಸ ಗೋತ್ರಾಣಾಂ ಹಾರಿತಿ ಪುತ್ರಾಣಾಂ ಸಪ್ತ  
ಲೋಕಮಾ

3. ತೃಭಿನ್ನಪ್ತ ಮಾತೃಭಿ ರಭಿವರ್ಧಿತಾನಾಂ ಕಾರ್ತಿಕೇಯ ಪರಿರಕ್ಷಣ ಪ್ರಾಪ್ತ ಕಲ್ಯಾಣ ಪರಮ್ಪರಾಣಾಂ ಭ
4. ಗವನ್ನಾರಾಯಣ ಪ್ರಸಾದ ಸಮಾನಾದಿತ ವರಾಹ ಲಾಙ್ಕಾನೇಕ್ಷಣ ಕ್ಷಣವಶೀಕೃತಾಶೇಷ
5. ಮಹೀಭೃತಾಂ ಚಲಿಕ್ಯಾನಾಂ ಕುಲಮಲಂ ಕರಿಷ್ಣೋ ರಶ್ಮಮೇಧಾವಭೃಥನ್ನಾನ ಪವಿತ್ರೀ
6. ಕೃತ ಗಾತ್ರಸ್ಯ ಶ್ರೀ ಪುಲಕೇಶಿ ವಲ್ಲಭ ಮಹಾರಾಜಸ್ಯ ಪ್ರಪೌತ್ರಃ ಪರಾಕ್ರಮಾ
7. ಕ್ರಾಂತವನವಾನ್ಯಾದಿ ಪರನ್ಯಪತಿಮಣ್ಣಲ ಪ್ರಣಿಬದ್ಧ ವಿಶುದ್ಧ ಕೀರ್ತೀಃ ಶ್ರೀಕೀರ್ತಿವರ್ಮು ಪೃ
8. ಧೀವೀ ವಲ್ಲಭ ಮಹಾರಾಜಸ್ಯ ಪೌತ್ರಃ ಸಮರ ಸಂಸಕ್ತ ಸಕಲೋತ್ತರಾಪಥೇಶ್ವರ ಶ್ರೀ ಹರ್ಷ
9. ವರ್ಧನ ಪರಾಜಯೋಪಲಬ್ಧ ಪರಮೇಶ್ವರಾ ಪರನಾಮಧೇಯಸ್ಯ ಸತ್ಯಾಶ್ರಯ ಶ್ರೀ ಪೃ

ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

10. ಧೀವೀ ವಲ್ಲಭ ಮಹಾರಾ [ಜಾ] ಧಿ ರಾಜ ಪರಮೇಶ್ವರಸ್ಯ ಪ್ರಿಯ ತನಯಃ ಚಿತ್ರ ಕಣ್ಣಸ್ಯ ಪ್ರವರ
11. ತುರಗ್ಗ ಮೇಣೈಕೇನೈವ ಪ್ರತಿತಾ ನೇಕ ಸಮರ ಮುಖೇ ರಿಪುನ್ಯಪತಿ ರುಧಿರ ಜಲಾನ್ಯಾದನ
12. ರಸನಾಯಮಾನ ಜ್ವಲದಮಲ ನಿಶಿತ ನಿಸ್ತಂತ ಧಾರಯಾ ವಧೃತ ಧರಣೀ ಭರ ಭುಜ
13. ಗಭೋಗ ಸದೃಶ ನಿಜ ಭುಜ ವಿಜಿತ ವಿಜಿಗೀಷುಃ ಆತ್ಮಕವಚಾವಮಗ್ನಾನೇಕ ಪ್ರಹಾ
14. ರಃ ಸ್ವಗುರೋ ಶ್ರಿಯಮವನಿಪತಿ ತ್ರಿತಯಾನ್ತರಿ ತಾಮಾತ್ಮ ಸಾತ್ಯತ್ಯ ಕೃತೈಕಾಧಿ
15. ಪ್ಷಿತಾಶೇಷ ರಾಜ್ಯಭರಃ ತಸ್ಮಿನ್ ರಾಜ್ಯತ್ರಯೇ ವಿನಷ್ಟಾನಿ ದೇವಸ್ವ ಬ್ರಹ್ಮದೇಯಾನಿ ಧ
16. ಮ್ಮ ಯಶೋಭಿವೃದ್ಧಯೇ ಸ್ವಮುಖೇನ ಸ್ಥಾಪಿತವಾನ್ ರಣಶಿರಸಿ ರಿಪುನರೇನ್ಯಾನ್ದಿಶಿಶಿ ಜಿ
17. ತ್ವಾ ಸ್ವವಂಶಜ ಲಕ್ಷ್ಮೀಂ ಪ್ರಾಪ್ತಃ ಪರಮೇಶ್ವರತಾಮನಿವಾರಿತ ವಿಕ್ರಮಾದಿತ್ಯಃ ಸವಿಕ್ರಮಾ
18. ಕ್ರಾಂತ ಸಕಲ ಮಹೀಮಣ್ಣಲಾಧಿರಾಜ್ಯ ವಿಕ್ರಮಾದಿತ್ಯ ಸತ್ಯಾಶ್ರಯ ಶ್ರೀ ಪೃಥೀವೀ ವಲ್ಲಭ

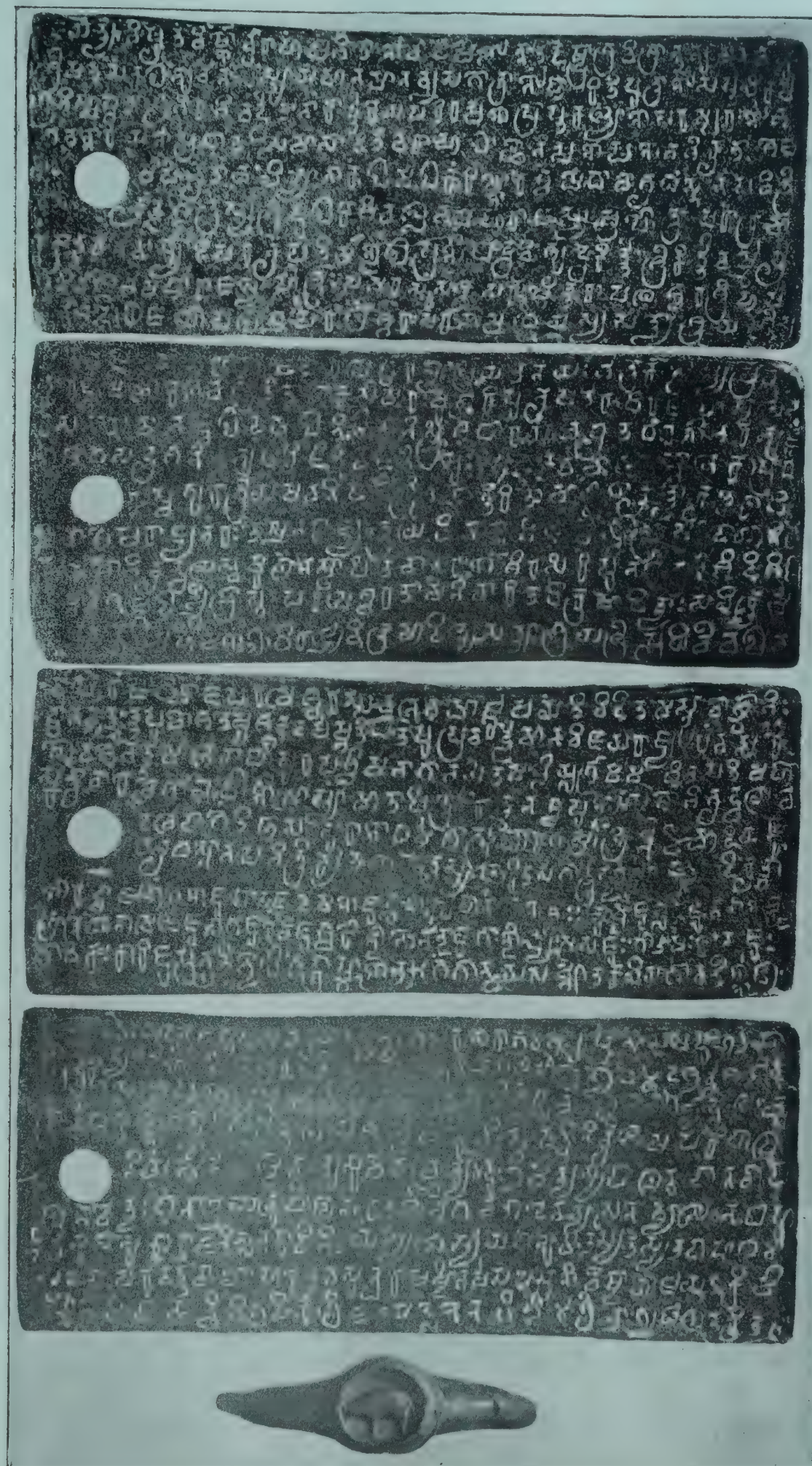
ಹಿಂಭಾಗ—

19. ಮಹಾರಾಜಾಧಿ ರಾಜ ಪರಮೇಶ್ವರ ಸ್ವರ್ವಾನೇವಮಾಜ್ಞಾ ಪಯತಿ ವಿದಿತಮಸ್ತು ಪೋನ್ನಾಭಿಃ
20. ದ್ವಾನವತ್ಯುತ್ [ರ] ಪೃಷ್ಠಾಶತೇಷು ಶಕವರ್ಷ ಪ್ಷುತೀತೇಷು ಪ್ರವರ್ಧಮಾನ ವಿಜಯರಾಜ್ಯ ಸಂವತ್ಸರೇ
21. ಪೋಡಶೇ ವರ್ತಮಾನೇ ಕಾಞ್ಚೀಪುರ ಪಶ್ಚಿಮ ಭಾಗಾ ವಸ್ಥಿತ ಮಲ್ಲಿಯೂ ಗ್ರಾಮ ಮಧಿವಸತಿ ಮಹಾ
22. ಸ್ಕನ್ದಾವಾರೇ ವೈಶಾಖ ಪೂರ್ಣಿಮಾನ್ಯಾಂ ಮಾತಾಪಿತ್ರೋರಾತ್ಮನಶ್ಚ ಪುಣ್ಯಯಶೋಭಿ ವೃದ್ಧಯೇ ವೇ
23. ದ ವೇದಾಂಗೇತಿಹಾಸ ಪುರಾಣ ಧರ್ಮಶಾಸ್ತ್ರ ಪಾರಗಸ್ಯ ಅಗ್ನಿಷ್ವೋಮಾದಿ ಯಜ್ಞಾ
24. ವಭೃಥನ್ನಾನ ಪವಿತ್ರೀಕೃತ ಗಾತ್ರಸ್ಯ ಹಾರಿತ ಸಗೋತ್ರ ಸ್ಯಾಮಾಶರ್ಮು ಮಾದಿಂ ಕೃತ್ವಾ
25. ಭಾರದ್ವಾಜಾನಾಂ ಗಣಿಷ್ಕ ಬಾಳುಷ್ಕ ದೇಮಣಿಷ್ಕ ಕಾಶ್ಯಪಾನಾಂ ಕೊನಿಷ್ಕ ಇಡುಮ್ಬಿಷ್ಕ ದೂದಿಷ್ಕ ನಾರಣಿಷ್ಕಶ್ಚ
26. ಆತ್ರೇಯಾನಾಂ ಮೇಱಿಷ್ಕ ನಾಗಿಷ್ಕ ರೇವಿಷ್ಕ ಕೌಣ್ಡಿನೋ ನಂದಿಷ್ಕ ಶಾಣ್ಡಿಲ್ಯಃ ಮನಿಷ್ಕ ಗೌತಮಃ ಕಾಡಿಷ್ಕಃ
27. ಕೌಶಿಕಃ ಕಾರಿಷ್ಕ ಪ್ರಭೃತಿಭ್ಯೋ ವಿಂಶದ್ಭಾಕ್ತೃಣೀಭ್ಯಃ ಗಂಗಾನ್ವಯ ಸಮ್ಭೂತ ಕಲಯಂಗಾವತೀರ್ಣ.

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

28. . . ಶ್ರೀಮಾಧವೇನ ಸ್ವದೇವ್ಯಾ ವಿಕ್ರಮಾದಿತ್ಯ ಸ್ಯಾಗ್ರಜ ರಣರಾಗವರ್ಮಸ್ಯ ಪ್ರಾಣಸಮದುಹಿತಯಾ
29. ಚಾಭಿವಾದ್ಯವಿಜ್ಞಾಪನಾತ್ ನೆಲ್ಲಿಕುಡಿಕ್ಕಿಱುವಳಿ ನನವತಿ ಸಾಗಲ ತಟಾಕ ಸ್ಯಾಧಸ್ಥದಶಾರ್ದ್ರಶತ ನಿವ
30. ತ್ವನ ಪ್ರೀತಿಕ್ಷೇತ್ರಾನ್ವ ದತ್ತವಾನ್ ಆಯುರೈಶ್ವರ್ಯಾದೀನಾಂ ವಿಲಸಿತಮಚಿರಾಂಶು ಚಂಚಲಮವಗಚ್ಛದ್ಭಿಃಅಚ
31. ನ್ಧಾರ್ಕ್ಯಧರಾಣ್ಣವ ಸ್ಥಿತಿ ಸಮಕಾಲಂಯಶಶ್ರೀ ವಿಷುಭಿಃ ಸ್ವದತ್ತಿ ನಿರ್ವಿಶೇಷಂ ಪರಿಪಾಲ
32. ನೀಯಮಿತಿ || ಸ್ವನ್ದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಮ್ ದುಃಖ ಮನ್ಯಸ್ಯ ಪಾಲನಂ ದಾನಂವಾ ಪಾ
33. ಲನಂ ವೇತ್ಯ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಮ್ ಉಕ್ತಾನ್ವ ಭಗವತಾ ದೇವ ವ್ಯಾಸೇನ ವ್ಯಾಸೇನ ಬಹು
34. ಭಿರ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿನ್ನಕರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಃ ತಸ್ಯ ತಸ್ಯ ತದಾ ಫಲಮ್
35. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುನ್ದರಾ ಪಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ
36. ರಿತಿ ಮಹಾಸನ್ನಿವಿಗ್ರಹಿಕ | ಶ್ರೀ ಜಯತೇನೇನ ಲಿಖಿ[ತ]ಮ್ | ಶ್ರೀ ಭಾಗ್ಯಬರೇನಕ್ರಿತಮ್





HONNUR PLATES OF THE CHALUKYA KING VIKRAMADITYA I (p. 129).



3 455-



*Transliteration.***I Plate.**

1. jayaty âvishkṛitam Vishṇôr Vvârâham khsôbhitârṇavam dakshinônnata-  
damshtrâgra-viśrânta-bhuvanam vapuh
2. śrīmatām sakala-bhuvana-samstūyamāna Mānavya-sagôtrāṇām Hârītī-  
putrāṇām sapta-lôka-mâ-
3. tṛibhis Sapta-mâtribhir abhivarddhītānām Kârttikêya-parirakshana-prâpta-  
kalyāṇa-paramparāṇām bha-
4. gavan-Nârâyāṇa-prasâda-samâsâdita- Varâha-lâñchhanêkshana-kshana-  
vaśīkṛitâśêsha-
5. mahîbhṛitām Chalikyānām kulam alamkarishṇôr âsvamêdhâvabhṛitha-  
snâna-pavitṛi-
6. kṛita-gâtrasya śrī-Pulakêśivallabha-mahârâjasya prapautrah parâkramâ-
7. krânta-Vanavâsyâdi-paranṛipati-maṇḍala-praṇibaddha-viśuddha- kīrttêḥ śrī  
Kīrtti varmma-pri-
8. thivî-vallabha-mahârâjasya pautrah samara-saṁsakta-sakalôttarâ-pathêśvara  
śrī-Harsha-
9. varddhana-parâjayôpalabdha-paramêśvarâ para-nâmadhêyasya Satyâśraya-  
śrī-pri-

**II Plate A.**

10. thivî-vallabha mahârâ[jâ]dhirâja-paramêśvarasya priya-tanayah Chitra-  
kaṇṭhasya pravara-
11. turaṅgamêṇaikênaiva pratitânêka-samara-mukhe ripunṛipati-rudhira-jalâ-  
svâdana-
12. rasanâyamâna-jvalad-amala-niśita-nistṛimśa-dhârayâ-vadhṛita-dharaṇi-bha-  
ra-bhuja-
13. ga-bhôga-sadṛiśa-nija-bhuja-vijita-vijigîshuh âtma-kavachâvamagnâ-nêka-  
prahâ-
14. rah sva-gurô śriyam avanipati-tritayântaritam âtmasâtkṛitya kṛitakâdhi-
15. śhṭhitâśêsha-râjya-bharah tasmin râjya-traye vinashtâni dêvasva-bramha-  
dêyâni dha-
16. rmma-yaśôbhivṛiddhayê sva-mukhêna sthâpitavân raṇa-śirasi ripu-narên-  
drân diśi diśi ji-
17. tvâ sva-vaṁśaja-lakshmīm prâptah paramêśvaratām anivârta-Vikramâ-  
dityah sa-vikramâ-
18. krânta-sakala-mahî-maṇḍalâdhi-râjya-Vikramâditya-satyâśraya-śrī-prithivî-  
vallabha-

**II Plate B.**

19. mahâ-râjâdhi-râja-paramêśvaras sarvvân êvam âjñâpayati viditam astu  
vô'smâbhih

20. dvânavatyutta[ra] pañchaśatêshu śaka-varshashv atîtêshu pravarddha-  
mâna-vijaya-râjya-samvatsarê
21. shôḍaśê varttamâne Kâñchîpura-paśchima-bhâgâvasthita-Malliyûr-grâ mam  
adhivasati mahâ-
22. skandhâvâre Vaisâkhe paurṇamâsyâm mâtâ-pitrôr âtmanaścha puṇya-  
yaśôbhi-vṛiddhaye vê-
23. da-vêdâmgêtihâsa-purâṇa-dharmma-śâstra-pâragasya Agnishţômâdi-yajñâ-
24. vabhṛitha-snâna-pavitri-kṛita-gâtrasya Hârita-sagôtra Śyâmâśarmmam  
âdim kṛitvâ
25. Bhâradvâjanâm Gaṇaṅka Bâluṅka Dêmaṇaṅkaścha Kâśyapânâm Konaṅka  
Idumbaṅka Dûdaṅka Nâraṇaṅkaścha
26. Âtrêyânâm Meṇaṅka Nâgaṅka Rêvaṅkaścha Kaundinô Nandaṅkaḥ  
Śaṇḍilyaḥ Masaṅkaḥ Gautamaḥ Kâḍaṅkaḥ
27. Kauśikaḥ Kârîṅka-prabhṛitibhyô viṃśad-Brâhmaṇêbhyah Gaṅgânvaya-  
sambhûta-Kaliyaṅgâvatîrṇa-

### III Plate A.

28. .. Śrî Mâdhavêna sva-dêvyâ Vikramâdityasyâgraja Raṇarâga-varmmasya  
prâṇa-sama-duhitayâ
29. châbhivâdya vijñâpanât Nellikuḍi Kkiruvaḷe Nanavati Sâgala-taṭâkasyâ-  
dhastha- daśârddha-śata-niva-
30. rttana-vrîhi-kshêtrañcha dattavân âyur- aiśvaryyâdînâm vilasitam achi-  
râmsû- chaṃchalam avagachchadbhiḥ âcha-
31. ndrârka-dharârṇṇava-sthiti-samakâlam yaśaś[chi]chîvishubhiḥ sva-datti-  
nirvviśêshaṃ paripâla-
32. nîyamiti<sup>||</sup> svan dâtum su-mahachchakyaṃ duḥkham anyasya pâlanam  
dânam vâ pâ-
33. lanam vêtya dâna chchhrêyônu-pâlanam uktañcha bhagavatâ dêva-Vyâsêna  
Vyâsêna bahu-
34. bhir vvasudhâ bhuktâ râjabhis Sakarâdibhiḥ yasya yasya yadâ bhûmiḥ  
tasya tasya tadâ phalam
35. sva-dattâm para-dattâm vâ yôh arêta vasundharâ shasṭi-varsha-sahasrâṇi  
visṭâyâm jâyate krimi
36. riti mahâ-sandhivigrahika | śrî Jayatsênêna likhi[ta]ṃ śrî Bhâgyabalêna  
kritam

### I Plate.

1. जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्णवं दक्षिणोन्नत दंष्ट्राग्रविश्रान्तभुवनं वपुः
2. श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारिती पुत्राणां समलोकमा
3. तृभिस्सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरम्पराणां भ
4. गवन्नारायणप्रसाद समासादित वराहलाञ्छनेक्षणक्षणवशकिताशेष
5. महीभृतां चलिक्थानां कुलमलंकरिणोरश्वमेधावभृथस्तानपवित्री



6. कृतगात्रस्य श्री पुलकेशिवल्लभमहाराजस्य प्रपौत्रः पराक्रमा
7. क्रान्तवनवास्यादिपरनृपतिमण्डलप्राणिबद्धविशुद्धकर्त्तैः श्री कीर्तिवर्म पृ
8. थिवीवल्लभमहाराजस्य पौत्रः समरसंसक्त सकलौत्तरापथेश्वर श्रीहर्ष
9. वर्द्धनपराजयोपलब्ध परमेश्वरापरनामधेयस्य सत्याश्रय श्री पृ

## II Plate A.

10. थिवीवल्लभमहारा [जा] धिराज परमेश्वरस्य प्रियतनयः चित्रकण्ठस्य प्रवर
11. तुरङ्गमेणैकेनैव प्रतितानेकसमरमुखे रिपुनृपति रुधिरजलास्वादन
12. रसनायमान ज्वलदमलनिशित निस्त्रिशधारयावधृत धरणीभरभुज
13. गभोगसदृश निजभुजविजित विजिगीषुः आत्मकवचावमग्रानेकप्रहा
14. रः स्वगुरो श्रियमवनिपतित्रितयान्तरिता मात्मसात्कृत्य कृतैकाधि
15. ष्ठिताशेष राज्यभरः तस्मिन् राज्यत्रये विनष्टानि देवस्व ब्रह्मदेयानि ध
16. र्म्म यशोभिवृद्धये स्वमुखेन स्थापितवान् रणशिरसि रिपुनरेन्द्रान्दिशि दिशि जि
17. त्वा स्ववंशज लक्ष्मीं प्राप्तः परमेश्वरताम निवारित विक्रमादित्यः सविक्रमा
18. क्रान्त सकलमहामण्डलाधिराज्य विक्रमादित्य सत्याश्रय श्री पृथिवीवल्लभ

## II Plate B.

19. महाराजाधिराज परमेश्वरस्सर्वानेवमाज्ञापयति विदितमस्तुवोस्माभिः
20. द्वा नवत्युत्तर[र]पञ्चशतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमान विजयराज्यसंवत्सरे
21. षोडशे वर्त्तमाने काश्चीपुर पश्चिमभागावस्थित मल्लियूग्राममधिवसति महा
22. स्कन्धावारे वैशाखे पौर्णमास्यां मातापित्रो रात्मनश्च पुण्ययशोभिवृद्धये वे
23. द वेदांगेतिहासपुराणधर्मशास्त्रपारगस्य अग्निष्टोमादियज्ञा
24. वभृथस्नानपवित्रीकृतगात्रस्य हारित सगोत्रश्यामाशर्ममादिकृत्वा
25. भारद्वाजानां गणङ्क बालुङ्क देमणङ्कश्च काश्यपानां कोनङ्क इडुम्बङ्क दूदङ्क नारणङ्कश्च
26. आत्रेयानां मेरङ्क नागङ्क रेवङ्कश्च कौण्डिन्यो नन्दङ्कः शाण्डिल्यः मसङ्कः गौतमः काडङ्कः
27. कौशिकः कारिङ्कप्रभृतिभ्यो विंशद्वाह्मणेभ्यः गंगान्वयसम्भूतकलियंगावतीर्ण

## III Plate.

28. . . श्रीमाधवेन स्वदेव्या विक्रमादित्यस्याग्रजरणरागवर्मस्य प्राणसमदुहितया
29. चाभिवाद्य विज्ञापनात् नेल्लिकुडिक्किरुवलेननवातिसागलतटाकस्याधस्थ दशार्द्धशतनिव
30. र्तनव्रीहि क्षेत्रश्च दत्तवान् आयुरैश्वर्यादीनां विलसितमचिरांशुचंचलमवगच्छद्भिः आचं
31. न्द्रार्कधराणवस्थिति समकालं यशश्चि [ची] चविषुभिः स्वदत्तिनिर्विशेषं परिपाल
32. नीयमिति । स्वन्दातुं सुमहच्छक्यम् दुःखमन्यस्य पालनं दानं वा पा
33. लनं वेत्यदानाच्छ्रेयोनुपालनम् उक्तश्च भगवता देव व्यासेन व्यासेन बहु
34. भिर्व्वसुधा भुक्ता राजभिस्सकरादिभिः यस्य यस्य यदाभूमिः तस्य तस्य तदा फलम्
35. स्वदत्तां परदत्तां वा यो हरेतवसुन्धरा षष्टिवर्ष सहस्राणि विष्टायां जायते क्रिमि
36. रिति महासन्धिविग्रहिक । श्रीजयत्सेनेन लिखि [त] म् । श्रीभाग्यवलेन कृतम्

## Translation.

### Lines 1—6.

Be it well. Victorious is the manifested Boar form of Vishṇu which agitated the ocean and bore up the peaceful earth on his lofty right tusk.

Of the Mānavyagôtra praised in all the world, sons of Hâritî, nourished by the seven Mothers, the seven mothers of the world, fo continuous good fortune gained



from the protection of Kârtikêya, having all kings brought into subjection in a moment at the sight of the boar ensign obtained from the favour of the adorable Nârâyana, were the illustrious Chalikyas—adorning whose family, his body purified by the final ablutions of the horse-sacrifice, was Pulakêsi-vallabha-mahârâja.

**Lines 6—8.**

His great-grandson and the grandson of the illustrious Kîrtivarmma-prithvî-vallabha-mahârâja whose pure fame was established in Vanavâsi and other territories of foreign kings overcome by his valour :—

**Lines 9—10.**

And the beloved son of Satyâśraya-śrî-prithvîvallabha-mahârâ[jâ]dhirâja-paramêśvara, who by defeating Harshavardhana, the lord of all the North, bent on war, gained another name of Paramêśvara :—

**Lines 10—19.**

His dear son, who has conquered all who are eager for victory with his arms resembling the hoods of the serpent bearing the burden of the earth, using the pure and sharp edge of the sword which looks like the tongue in tasting the blood of the hostile kings in several famous battles and with the help only of his single thoroughbred horse called Chitrakaṇṭha ; with numerous missiles stuck in his armour, having made his own the fortune of his father (Guru) which had been obscured by a trio of kings and taking up the burden of the whole kingdom subject to his sole power : He re-established by his orders all the grants to Gods and Brahmans in the three kingdoms which had become defunct and defeating in all directions the hostile kings by war gained the wealth of his ancestors and supreme power and became a sun in prowess unopposed by others.

**Lines 19—32.**

He, the conqueror of the sovereignty of the whole earth by his prowess, the Satyâśraya-śrî-prithvîvallabha-mahârâjadhirâja-paramêśvara orders all thus :—

Be it known to you all that while residing at the great military camp at Malliyûr to the west of Kâñchîpura, in the 16th victorious year of our reign, 592 Śaka years having expired, on the Full Moon Day of Vaiśākha, in order that the merit and fame of our parents and ourselves might increase, we have granted to twenty Brahmans, with Syâmâśarma versed in the Vêdas, Vêdângas, Itihâsa, Purâṇa, and Dharmaśâstra and purified by the ceremonial bath of *avabhṛitha* in Agnishtôma and other sacrifices, and of Hârîta-gôtra, at their head, Gaṇaṅka, Bâluka and Dêmaṇaṅka of Bhâradvâja-gôtra, Konaṅka, Idumbaṅka, Dûdaṅka, and Nâraṇaṅka of Kâśyapa-gôtra, Meṇaṅka, Nâgaṅka and Rêvaṅka of Âtreya-gôtra, Nandaṅka of Kaundinya-gôtra, Masaṅka of Śândilya-gôtra, Kâḍaṅka of Gautama-gôtra, Kârîṅka of Kauśika-gôtra and others. . . . at the request of Śrî Mâdhava born of Gaṅga lineage and son of Kaliyanga as also of his queen the beloved daughter, dear like life of Śrî Raṇarâgavarma, elder brother of Vikramâditya . . . 500 nivartanas of paddy fields



below the tank in Nellikudi Kkiruvale and Nanavati and Sâgale. May this be protected like their own gift by rulers who understand life and wealth to be transient, who want to acquire fame to last for as long as the Moon, Sun, Earth and Seas endure :—

**Lines 32—35.**

It is possible to make a great gift oneself but it is troublesome to protect the gifts of others. Between making of a gift and maintaining one, maintaining is more meritorious than making a gift. It is also said by Vyâsa who is Dêva Vyâsa (a mistake for Vêdavyâsa the classifier of the Vedas) : By numerous kings beginning with Sakara has the earth been enjoyed : to whomsoever the land belongs at a time comes the merit of the gift of land. He who confiscates land given by oneself or by others is born as a worm in ordure for sixty-thousand years.

**Line 36.**

Written by Śrî Jayatsêna the mahâ-sandhi-vigrahika : done by Śrî Bhâgyabala.

*Note.*

PLACE OF FIND.

These plates were found in the possession of Gangappa, Patel of Honnur. He stated that these plates were in his house for a long time. He lent those plates for publication in the Archæological Report.

DESCRIPTION.

There are three copper plates with a hole round which passes a ring  $\frac{1}{2}$  inch in diameter. A seal is soldered to the ring bearing the figure of a boar thereon. Each plate is 9" long,  $3\frac{1}{2}$ " broad. The edges are raised a little. Each face contains 9 lines. The first plate has writing only on the back. The second plate is written on both sides. The third plate has writing only on front side. On this face some letters at the beginning of lines 1 and 2 are much worn out as also the greater part of lines 2 and 3.

CONNECTED RECORDS.

There are several records relating to the early Châlukyâs. Among them may be mentioned :—

- (1) E.C. X, Vokkaleri Plates : Kolar Taluk 63 of Kîrtivarma II.
- (2) E.C. XI, Harihar Plates : Davangere 66.
- (3) Jour. Bo. Br. R. As. Soc., Vol. XVI, pp. 235, 238 : Karnul Plates of Vikramâditya I.
- (4) Nerûr Plate : Ind. Ant. Vol. VII, p. 163.
- (5) Haiderabad Copper Plate Grant : Ind. Ant. VI, p. 75.

PALEOGRAPHY.

The letters are well-formed. In some places they are much worn out as stated before. The test letters bha, kha, ba, are all of the 7th century to which they

belong. The record seems to be genuine. The characters belong to the Early Kannada type.

#### LANGUAGE.

The language is Sanskrit throughout and is in prose except the invocatory verse at the commencement in praise of the God Varâha and imprecatory verse at the end. The language is free from faults.

#### AUTHORSHIP.

The grant is said to have been issued by the mahâ-sandhi-vigrahika Śrī Jayatsêna. The name of this high officer who was a minister for peace and war is an indication of the genuineness of the record and the importance given to royal grants made under the Chalukyas. The Karnul Plates are similar in this respect and contain the name of the same officer Jayatsêna. The engraver is called Bhâgyabala.

#### PURPOSE.

The record is composed to register a grant of rice lands of 500 nivartanas to twenty Brahmans well versed in sacred lore. The grant is said to have been made by the king at the instance of the Ganga Prince Mâdhava and his queen who was a daughter of Vikramâditya's elder brother Raṇarâgavarma. The donees, or at least the first donee, are said to be well-versed in Vêda, Vêdânga, itihâsa, purâṇa and dharma-sâstra and performers of sacrifices like Agnishtôma. They belonged to Hârita, Bhâradvâja, Kâśyapa, Âtrêya, Śâṇḍilya and Kauṣika-gôtras. The object of making the grant is the usual desire to get merit for the donor and for his parents. The names of the donees like Bâlun̄ka, Konan̄ka, etc., are more akin to Kannada than to Sanskritic names. These names are rather peculiar. It is possible to read them as Bâluj̄u, Konaj̄u as the horizontal stroke is absent in the last letters of the names.

#### GEOGRAPHY.

The king's camp is said to have been at Malliyûr to the west of Kâñchîpura (or Conjeevaram). Malliyûr has to be identified. The lands granted are said to be situated in Nellikudi, Kiruvaḷe, etc. As the letters at the spot where these villages are named are much worn out the reading of the names of these villages may not be free from doubt.

#### DATE.

The record is dated Ś 592 and the 16th regnal year of Vikramâditya. Ś 592 is equivalent to 670 A.D. This being the 16th regnal year, the commencement of Vikramâditya's reign may be calculated as 655 A.D. This date is in keeping with that of the rest of the records of the period (*see* p. 366, Fleet's *Dynasties of the Kanarese Districts*). The present grant gives both the regnal and the Śaka year and thus helps the determination of the year of commencement of the king's reign.



No other details of dating are given except Vaisâkha Pûrṇimâ, the tithi on which the grant was made.

#### HISTORY.

The genealogy given in this record of Vikramâditya I is similar to that of the other known records. He is said to be the great-grandson of Pulakêsi, grandson of Kîrtivarma and son of Satyâsraya. Regarding Vikramâditya we learn that he recovered the kingdom which had been lost for a time during his father's reign on account of the three kingdoms. What these are is not given in our record but the Harihar plates state that they are Pândya, Chôla and Pallava. It is further stated in the present record that Vikramâditya revived in the three kingdoms which he conquered the long lost gifts to Brahmans and gods.

Vikramâditya is said to have camped near Kâñchî in the present record. His conquest of Kâñchî and the defeat of its Pallava king who had bowed to no other are referred to in the Harihar and Vokkalêri Plates. The present record does not refer to this conquest.

The king's gift to Brahmans is said to have been made at the instance of Śrî Mâdhava and of his queen not named. There is one epithet in praise of this Mâdhava consisting of three letters which looks like Jyâdava but it cannot be clearly made out. He is said to be descended from the Ganga family and a successor of Kaliyanga. It is not possible to identify him with any of the known Western Ganga Kings of Talkâḍ. The queen's name is not given. She is said to be the daughter of Raṇarâgavarma, elder brother of Vikramâditya. So far the name of Chandrâditya, elder brother of Vikramâditya I is known to us from Kôchrêm grant and Nerûr grant. Raṇarâga may be a surname of Chandrâditya or he may be another brother of Vikramâditya.

#### 31

#### HARIHAR SUB-TALUK.

At the village Haluvana in the hobli of Malebennûr, on a slab to the south-east of the Ísvara temple.

Size 3'×2'.

Kannada language and characters.

ಹರಿಹರ ಸರ್ವತಾಲ್ಲೂಕು ಮಲೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹಲುವಣ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಅಗ್ನೇಯದ ಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ
  2. ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||
  3. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾ
  4. ಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾ
  5. ಶ್ರಯ [ಕುಳತಿಳ]ಕಂ [ಚಾಳುಕ್ಯಾಭರಣಂ]
- ಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲ ಪೃಥಿವಿರಾಜ್ಯಂ ಮು

6. ತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ [ಮಾಚಂದ್ರಾರ್ಕಂ]  
ಸಲುತ್ತಮಿರೆ  
7. . . . . ಮಧಿಗತ ಪಂಚಮಾ . . . . ಶ್ರೀಮತ್ರಿಭು . . . .  
8. . . . . ಖನಕದಾದಿ  
9. . . . . ದಾನ

(ಸುಮಾರು ಹತ್ತು ಪದ್ಯಗಳು ಹೋಗಿವೆ.

20. ಕವಿರೆಯ ಕೋಡುಂಕೋಳ  
21. . . ಬ್ರಾಂಹಣಗ್ಗೊ ಧಾರಾ  
22. . . . ವೆಯು ಮಬ್ರಾಹ್ಮಣ  
23. . . . . ತ . . . . ಯೋಹರೇತಿ . . . . ಪ್ಪಾ  
24. ಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ

Note.

This is full of lacunæ as the characters are much worn out and cannot be deciphered except at the top. It contains the usual stanza in praise of Śambhu and the titles samasta-bhuvanâśraya, etc., of the Chalukya king Tribhuvanamalla (1076-1126) and some grant in that reign. No date is given. The characters seem to belong to the end of 11th or beginning of 12th century.

### 32

At the village Haralalli in the same hobli, writing on a boulder.

Size 2' - 3" × 0' - 9" (size of the writing only).

Kannada language and characters.

ಹರಿಹರ ತಾಲ್ಲೂಕು ಮಲೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹರಲಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 2¼' × ¾'

- |             |               |
|-------------|---------------|
| 1. ಸಾಧಾರ[ಣ] | 5. ನಿರಯಣ      |
| 2. ಅಶ್ವಜಬ   | 6. ಗೆ ನಿತಿಗಲು |
| 3. ಗಂ ರಲುಮು | 7. ಂಬಳಿಗಡಿ    |
| 4. ಂಗಲವಾಡಿ  | 8. ಹೊಲ        |

Note.

This short inscription records the grant of an *umbali* (rent-free land given for some service) called *nitiga-umbali* to a person named Nirayana of the village Mungala-vâdi on the 10th lunar day of the dark half of Āśvīja in the year Sâdhârana.

The date is not expressed in Śaka era. The characters seem to belong to the 17th century.

The meaning of *nitiga-umbali* is not clear. The word *nitiga* probably stands for *nitiga*, a virtuous or righteous man.



## HASSAN DISTRICT INSCRIPTIONS.

33

BELUR TALUK.

At the town of Bêlûr, on a pillar brought from the western fort wall and now kept in the enclosure of the Kêśava temple.

Kannada language and characters.

ಬೆಲೂರು ಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಕೋಟಿ ಗೋಡೆಯಿಂದ ತಂದ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

ಎಡಗಡೆ—

1. ಸಿದ್ಧಾರ್ಥಿ ಸಂವತ್ಸರದ
2. ಫಾಲ್ಗುಣ ಬ ೧೨ ಲು ಶ್ರೀಮ
3. ತು ಶಂಕರಲಿಂಗಸ್ವಾಮಿಗೆ ಚೆ
4. ಂನೈಯನ ಮಗಳೂ ಕೆಂಚಂ
5. ಮನ ಸೇವೆ ವೋಳಗೆರ್ಲಿ ಹ
6. ತು ಕೊಳಗಗದೆ ಮೇಲೆ ನಾಲ್ಕು

7. ವರಹನ ಅಡಹಾಗಿ  
ಬಲಗಡೆ—

8. ಕೊಟು ಆ ಬಡಿ
9. ಗ|| ಂಗೆಯೆಂಟು
10. ದಿನದ ಸೊಮಾರ ದಿ
11. ನ ಪ ೧ ಅಕಿ ನೈವೆದ್ಯ
12. ತುಂಬೆಹೂವಿನ ಪೂಜೆ

## Transliteration.

Left side—

1. Sidhârthi- samvatsarada
2. Phâlguna ba 12 lu śrîma-
3. tu Śamkaralingasvâmige Che-
4. mṇaiyana magalû Kemcham-
5. mana sêve voḷagerreli ha-
6. tu koḷaga gade mêle nâlku

7. varahana aḍahâgi

Right side—

8. koṭu â baḍi
9. ga|| oge yemtu
10. dinada Sômâra di-
11. na pa 1 aki naivedya
12. tumbe hûvina pûje

## Note.

This records the charity of Kenchamma, daughter of Chennaiya. She is said to have lent out 4 varahas on mortgage of a wet land in Voḷagere of the sowing capacity of ten koḷagas and stipulated that out of the interest of half varaha thereon should be defrayed the expenses of offering 1 paḍi of rice (or 1 paṇa worth of rice) every Monday to the god Śamkaralingasvâmi and of worshipping the same god with *Tumbe* flowers on that day.

The god Śamkaralingasvâmi referred to here is probably the same as the Amṛitêśvara temple at Bêlûr in which are found inscriptions recording grants to Śamkaradêvaru. (Belur 83-5).

The date is given as Siddhârthi Phâl. ba 12. No Śaka year is given. The characters seem to belong to the 16th century. Taking Siddhârthi corresponding to 1559, the date is equivalent to 23rd March 1560 A.D.

At the village Muttagadahâl in Arehalli hobli, on a slab standing near a house.

Size  $2\frac{1}{2}' \times 2'$ .

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ಮುತ್ತಗದಹಾಳು ಗ್ರಾಮದಲ್ಲಿರುವ ಶಾಸನ

ಪ್ರಮಾಣ 2'—6" × 2'—0".

1. ಸ್ವಸ್ತಿಶಕ ನೃಪಕಾಲಾತೀತ ಸಂಬತ್ಸರ
2. ಒಮ್ಮತ್ತ ೯೪೯ ನೂರು ನಾಲ್ಕು ಒಮ್ಮತ್ತನೆ ಸಂಬತ್ಸ
3. ರ ಪ್ರತಿಪದವರ್ಷಾಭ್ಯಂತರ ಶ್ರೀ ಭದ್ರಾವತಾರ
4. ಕಲಿಯುಗಮದನರುಂ ಮಲಪರವಂದಿ
5. ರ ಗಂಡರುಂಸುಭಟರಾದಿತ್ಯ ಸುಭಗನಾರಾಯ
6. ಣವಿಸ್ವದಾದಿತ್ಯ ಶ್ರೀಮತು ಅಯ್ಯಾಲಮಾಯ
7. ತಿ ಕತಯಿರಸತಪದ ಅರುಮರವತ್ತಿ
8. ಳಿ ಚಾಯಿಲ ಪೆರ್ಗಲಿತನಾಮೃಪದದ
9. ಅದ್ರಕ್ಕೆ ಸಾಖಿಪೊಯ್ಯಾಲಗಾವುಣ್ಣ ಬೈ
10. ಸಾಖದಬಳುಲಪಕ್ಷಸನಿವಾರ ತ್ರಯೋದಸಿ
11. ಅಸ್ವಿನಿ ನಕ್ಷತ್ರ ಅದಕ್ಕೆ ತಪುವ ಬಾರಾಣಸಿನಾ
12. ಯಿರಕವಿಲೆನಳಿದ ಪಾತಕಂ ಮಂಗಲಂ
13. ತಂದಲದೇವೊನುಮಗಕತೆಯಿರಬಿ
14. ಲೆಕಣ್ಣ . . . .

*Transliteration.*

1. svasti Śaka-nṛipa-kâlâtîta-sambatsara
2. ombhatta 949 nûru nâlvata ombhattane sambatsa-
3. ra pra[va]rtise tad-varshâ-bhyamtara śrî-Bhadrâvatâra
4. Kaliyuga-madanarum malapar-avandi-
5. ra gandarum subhatarâditya subhaga-Nârâya-
6. ṇa Visvadâditya śrîmatu Ayyâla Mâyâ-
7. ti Katayira satapalada Aru-maravatti-
8. li châyila-perggalitana-sâmyapaḍada
9. adrakke sâkhi Poyyâla- gâvunḍa Bai-
10. sâkhada baḷula paksha Sanivâra trayôdasi
11. Asvini-nakshatra adakke tapuva Bârâṇasi sâ-
12. yira kavilenalida pâtakam mangalam
13. Tamdaladêvônu maga Kateyira Bi-
14. lekanna . . . .

*Translation.*

Be it well. The year 949 after the expiry of the time of the Śaka king being current, during that year, the illustrious Ayyâla Mâyati Katayira, an incarnation



of Bhadra, a Cupid of the Kali Age, champion to opponents, a sun to good warriors, a Nârâyana among good warriors, a sun to the universe, obtained the office of pergade of Arumaravattili-châyila of the (village) Satapaḷa. Witness to this:—Poyyâlagâvunda.

The 13th lunar day of the dark half of Vaiśākha being Saturday with Āsvini-constellation.

He who violates this will incur the sin of killing thousand cows at Bâraṇâsi :—Good Fortune.

Tandaladêva, his son Kateyira, Bilekanna . . . . .

#### Note.

This inscription does not refer itself to any king of any dynasty. It merely states that one Katayira of Ayyâla obtained the office of pergade. Ayyâla seems to be a shortened form of Ayyâvala (modern Aihole in the Kaladgi District of the Bombay Presidency), a business centre of the nânâdêsi merchants. Probably Katayira obtained the headship of such merchants at Satapaḷa. The date of this is given as Ś 949 Vaiśākha 13 Saturday with Āsvini-nakshatra. The cyclic year is not named. The year Ś 949 corresponds to 1027 A.D. Prabhava and the whole date is equivalent to 6th May 1027, a Saturday with Āsvini-nakshatra.

The imprecatory sentence follows next.

After this comes the name Tandaladêva whose son Katayira and another person Bilekanna are referred to. But as the last line is full of lacunae, it is difficult to see what these three persons did in regard to this grant. Perhaps they must have all joined in making some donation and this portion must have been lost.

#### 35

At the village Airavalli in the hobli of Bêlûr, on the 2nd vîragal to the north of the Râmêśvara temple.

Size 5' × 2½'.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಐರವಳ್ಳಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿರುವ ಎರಡನೆಯ ಎರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2½'.

#### I ಅಡ್ಡ ಪಟ್ಟಿ—

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವಿವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ
2. ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರಸವಪ್ರಕೃಚೂ
3. ಡಾಮಣಿಮಲಪರೋಳು ಗಂಡಕಾ[ದ]ನಪ್ರಚಂಡ ಯಾಳಿಮುಲನಿಱುವ
4. ಪ್ರಚಂಡ ನನಾಯಸೂರಸನಿವಾರಸಿದ್ದಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮಾ

#### II ಅಡ್ಡ ಪಟ್ಟಿ—

5. ನಿನ್ನಂಕಪ್ರತಾಪಚಕ್ರ[ವ]ರ್ತಿಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರು

6. ಹಳ್ಳಯೂರದನೆರೆವೀಡಿನೊಳು ಸುಕಸಂಕಥಾವಿನೋದದಿಂ
7. ಶ್ರೀಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತವಿರಲು ಕುಮಾರಲಕ್ಷ್ಮಧರಾ

### III ಅಡ್ಡ ಪಟ್ಟಿ—

8. ದಂಡನಾಯಕಂಗೆ ಹನ್ನೊಂದುನಾಡುಲಕಯ್ಯನನೊಲ್ಲ
9. ದಿದ್ಧಡೆ ಸಕವರ್ಷ ೧೯೯ನೆಯ ಕ್ರೋಧನನವತ್ಸರದ ವೈನಾಕ
10. ಸುದ್ಧ ೭ ಅದಿವಾರದಂದು ಹನ್ನೊಂದುನಾಡಿಗೋಸುಗ
11. ಅರವಳ್ಳಿಯ ತುಳುತುಳುಸೆರೆಯಂಹಿಡಿದು ಬಲ್ಲಗವು
12. ಡನಂ ಕೊಂದು ದಂಡಮೂನೂಟು ಹೊನ್ನಂಕೊಂಡುಬಲ್ಲಗವುಂಡಂಗೆ
13. ಹಣವಿನಮಣ್ಣುಲಕಯ್ಯಕಾಹಾಗಿನಲಿದಅಹರಿಬ
14. ಕೆನಾಡುಮಗುಳ್ಳುಲಕಯ್ಯಂಗೆ
15. . . . .

### Transliteration.

#### I Band—

1. svasti samasta-bhuvanâśrayam śrī prithvī-vallabha-mahârâjâdhirâjam  
paramêśvaram
2. Dvârâvatî-puravarâdhîśvaram Yâdava-kulâmbara-savaprikta-chû-
3. dâmani malaparoluganḍa kâ [da] na-prachanḍa yâlimulaniriva
4. prachanḍan asâyasûra sanivârasiddhi giridurggamalla chaladankarâmâ

#### II Band—

5. nissankapratâpa-chakra [va] rtti Hoysaḷa śrī Vîra-ballâlâdêvaru
6. Hallayûrada nelevîdinoḷu suka-samkathâvinôdadim
7. śrī prithvîrâjyam geyuttaviralu Kumâra Lakshidharâ-

#### III Band—

8. damḍanâyakamge Hannondunâḍu Lakayyanan olla-
9. dirddade Sakavarsha 199 neya Krôdhana-savatsarada Vaisâka
10. suddha 7 Âdivâradandu Hannondu nâḍigôsuga
11. Aravalliya turu turu-sereyam hiḍidu Ballagavu-
12. ḍanam komḍu danḍa mûnûru honnam komḍu Ballagavuḍamge
13. haṇavina manṇa Lakayya kâhâgi salisida â hariba-
14. ke nâḍu maguḷdu Lakkayyamge . . . . .
15. . . . .

### Translation.

Be it well. While the refuge of the whole universe, favourite of fortune and the earth, mahârâjâdhirâja paramêśvara, lord of the excellent city of Dvârâvatî, [a sun to] the firmament the Yâdava race, crest-jewel of rectitude, lord over Malapas, terrible in war, foremost in war, fierce warrior, unassisted warrior, Sani-vârasiddhi, giridurgamalla, Râma in moving battle, niśśanka-pratâpa-chakravartti Hoysaḷa śrī Vîraballâlâdêvar was ruling the earth in peace and happiness at the camp of Hallayûra.



For Kumâra Lakshidhara-daṇḍanâyaka—When the eleven nâḍs refused to have (protested against) Lakkayya, on Sunday the 7th lunar day of the bright half of Vaiśākha in the year Krôdhana, the Śaka year 199, Lakkayya captured the cattle of Aravaḷli for the eleven nâḍs and slew Ballagavunḍa and took a fine of 300 hons and granted land of 1 haṇa (annual income) as *kâhu* (maintenance charges) to Ballagavunḍa. For this action the nâḍ granted to Lakkayya . . .

*Note.*

The inscription is incomplete as the last two lines are full of lacunae. It belongs to the reign of the Hoysaḷa king Viraballâḷa. From the reference to his capital Haḷlavura and Kumâra Lakshmîdhara-daṇḍanâyaka it seems probable that the king referred to is Ballâḷa II (E. C. V, Chennarâyapatna 181 of 1205, Arsikere 40 of 1209, etc., name Haḷlavur as the place of residence of Ballâḷa II). Kumâra Lakshmîdhara or Kuvara Lakshma is a general who was the Garuḍa of Ballâḷa II and gave up his life on the king's death by self-immolation (*see* E. C. V, Bêlûr 112).

The date given is both incomplete and faulty. Śaka 199 is evidently too early for the Hoysaḷas. Taking the cyclic year Krôdhana of the vîragal it occurred both in the reigns of Ballâḷa II and Ballâḷa III in Ś 1127 and Ś 1247, respectively. It did not occur in the reign of Ballâḷa I who moreover did not possess the titles Śanivârasiddhi, etc. In neither Ś 1127 or Ś 1247 the figure 199 of the vîragal date occurs. The figure seems to be a clear mistake.

Taking Kumâra Lakshmîdharadaṇḍanâyaka and Haḷlavûra referred to in the record, the vîragal has been assigned above to the reign of Ballâḷa II. Hence Ś 1127 may be taken as the date of the vîragal. Taking this year the full details of dating given correspond to 27th April 1205 A.D., a Wednesday.

The record relates to the appointment of an officer Lakkayya as the ruler of eleven nâḍs or districts under Kumâra Lakshmîdhara-daṇḍanâyaka and the opposition of the nâḍs to his appointment. It is stated, however, that Lakkayya overcame their opposition by attacking the village Aravaḷli which must have offended the nâḍs somehow. He is stated to have collected a fine from the village and killed its headman. But he made a grant for the deceased to his family.

As the last two lines of the vîragal are full of lacunae the record is, to some extent, incomplete.

**36**

At the village Kôgôḍu in the Arehaḷli hobli, on a vîragal set up in front of the Mallêśvara temple.

Size 5' × 4'.

## Kannada language and characters.

ಅದೇ ಅರೇಹಳ್ಳಿ ಹೋಬಳಿ ಕೋಗೋಡು ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಎದುರಿಗೆ ನಿಂತಿರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 5'×4'.

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

1. ಕೋಗೋಡಿನೊಕ್ಕಲ್ಗರೆ ನಾಡಕೂಡಿಬ್ಬಲ್ಲಿ ನಿತಿಮಹಾ
2. ರಾಜನಹರಿಯಲ್ಲಣ್ಣರದುಮ್ಮಕಾಟಯ್ಯನ ಹ

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

3. ರಿಯಲ್ ಕೋಗೋಡಿನ ಸಿವರಗಾವುಂಡನ ತಮ್ಮ ರಾ
4. ಜಯನಮಗ ಮಾಚ ತಾಯುಡೆಯುಚ್ಚುವ

3ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

5. ಲ್ಲಿ ಲೂರಳಿವಿನ ತುರುಗೊಳಲು ಮೂದಲಿಸಿನ
6. ತ್ತಮಾಚಯ್ಯನು ನುಡಿದಂತೆ ಚಿನ್ನಯನ ಕಾಯ್ಯ

*Transliteration.*

1. Kôgôḍin okkal Tagarenâḍa kûḍ-ildalli Nîtimahâ-
2. râjana hariyal Gandara Dumma Kâṭayyana ha-
3. riyal Kôgôḍina Sivaragâvundana tamma Râ-
4. jayana maga Mâcha tây-uḍeyurchchuva-
5. lli ûr-aḷivina turugolalu mûdalisi sa-
6. tta Mâchayyanu nuḍidante Chinṇayana kâryya

*Translation.*

While the inhabitants (*okkal*) of Kôgôḍ were allied with Tagarenâḍ (*kûḍ-ildalli*), on Nîtimahârâja going to war, during invasion of Gandara Dumma Kâṭayya :—

Mâcha, son of Râjaya, younger brother of Sivara-gâvunḍa of Kôgôḍ fought and died when his mother's waist was loosened, and the cattle were carried off during the sack of the village. This is the work of Chinṇaya according to orders (*nuḍidante*).

*Note.*

This is an instance of viragal records in which a warrior has died in the defence of the honour of the women of his village and for the protection of its cattle from the attacks of enemies. Kôgôḍ is a village about 8 miles to the south-west of Bêlûr and Tagare is situated at about 5 miles to the south-east and Tagarenâḍ is the district round it and Kôgôḍ was either situated within Tagarenâḍ or allied itself with it. An attack on the Tagarenâḍ by Nîti-mahârâja and his general Kâṭayya is referred to in the record.

This Nîti-mahârâja was a king belonging to a minor branch of the Kadamba dynasty of whom about seven inscriptions are found in Manjarâbâd Taluk testifying to his rule in parts of that Taluk. The dates range from 1026 A. D. to about



1035, the latter being the year of his death with the performance of the Jaina rite of sanyasana (*Epigraphia Carnatica*, Vol. V, Intr. p. 4, Manjarabad Taluk Inscriptions 50-51, 53-55, 57, 59). A Chikka Kâtayya is also referred to in Manjarabad 50 of 1034 A.D.

The present record is not dated. It may be assigned to about 1034 A. D., the date of the last record referred to in the previous para.

## 37

At the village Tumbadêvanahalli in the hobli of Arehalli, on a slab standing in a ruined basti.

Size 4' × 2'—6''.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ತುಂಬದೇವನಹಳ್ಳಿ ಬಸ್ತಿಯಲ್ಲಿರುವ ಶಿರಾಶಾಸನ.

ಪ್ರಮಾಣ 4' × 2½'.

ಮೇಲ್ಗಡೆ ಕಮಾನಿನಲ್ಲಿ—

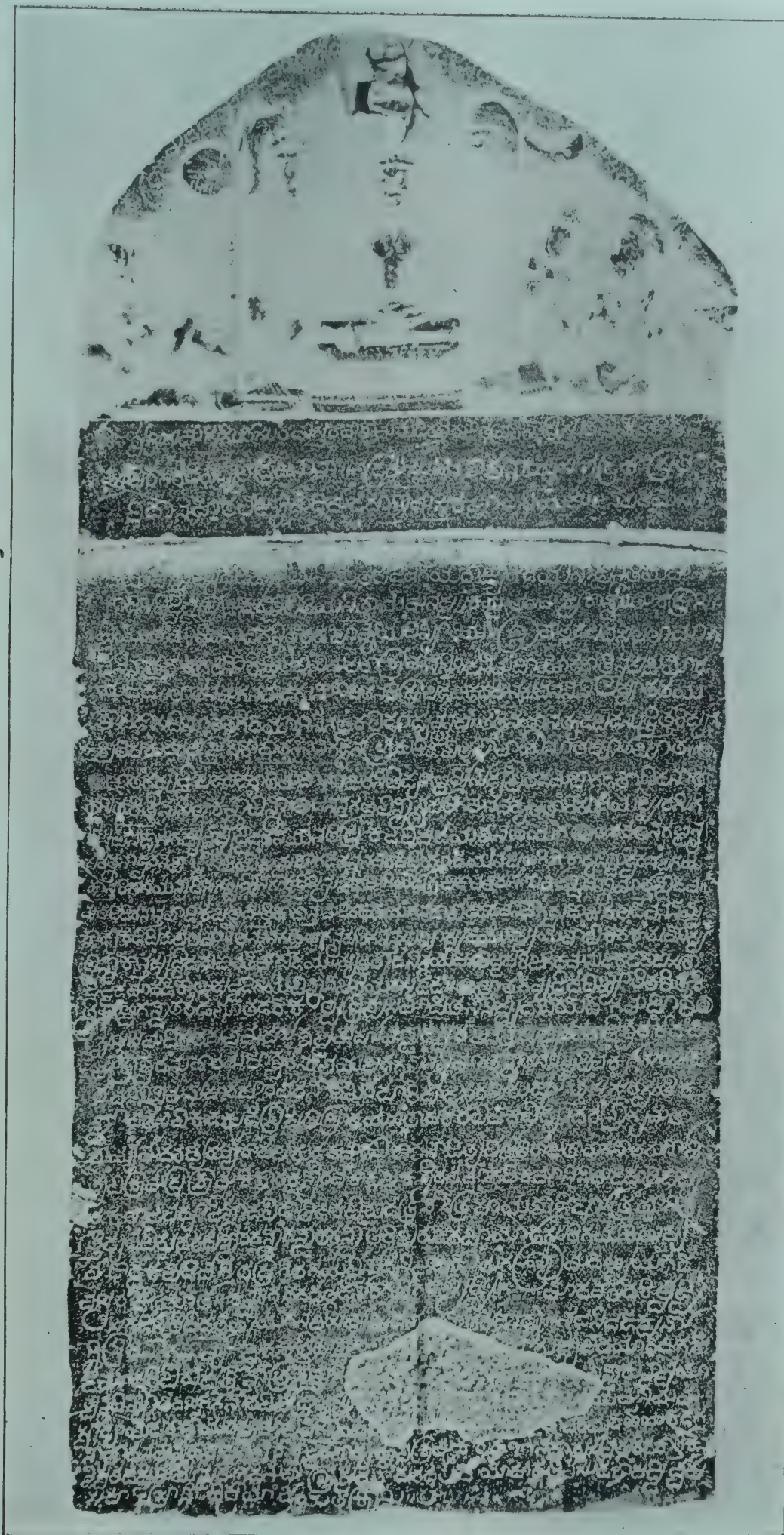
1. ಶ್ರೀ ಮದೆಣಿಯಂಗ ದೇವರ ಅಸವಬ್ಬರ [ನಿ] ಮಾಡಿಸಿದ ಬಸದಿ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಕೆಳಗಡೆ—
2. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಸುರಾಸುರ ಮಸ್ತಕ ಮಣಿ ಮಕುಟ ರಶ್ಮಿ ರಂಜಿತ ಚರಣ ಪ್ರಸ್ತುತ ಜಿನೇಂದ್ರ ಶಾಸನ
3. ಮಸ್ತು ಚರಂ ಸಕಳ ಭವ್ಯ ಚಂದ್ರ ಜನಾನಾಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಶನಾಯ ಸಂಭದ್ರತಾಂ ಪ್ರತಿ
4. ವಿಧಾನ ಹೇತವೇ ಅನ್ಯವಾದಿ ಮದಹಸ್ತಿ ಮಸ್ತಕಸ್ಪಾಟನಾಯ ಘಟನೇ ಪಟೀಯಸೇ ||
5. ಜಯವರ್ಮಂ ಮುದದಿಂದ ಮಿಟ್ಟು ನಿಯತಂಪಟ್ಟಿಗಳಿಗೆಯಂ ರಾಜ್ಯಗಳೇಯಿನಾಳ್ವ ನ್ನತಿಯಿಂಮನಂ
6. ಗೊಳಿಸಿ ವಿದ್ವಿಷ್ಟ ಬ್ರಜಕ್ಕೆಯ್ ಭೀತಿಯ ನಿತ್ತಾಯಮನಪ್ಪುಕೆಯ್ ಚಲಮಂ ಕೈಕೊಣ್ಣು ಲೋಕಪ್ರಸಿ
7. ದ್ಧಿಯುತಂ ಮಾಡಿದ ನಾವಗನ್ನಿಲೆ ಕದಂಬಾಮಾಯ ವಿಖ್ಯಾತಿಯಂ || ಶ್ರೀ ಮತ್ಕದಂಬವಂಸಲರಾಮಾ
8. ವನಿನಾಥರೊಳಗೆ ರಣಕಕ್ಷಿತಿಪಂ ಭೀಮ ಪರಾಕ್ರಮನೆನಿಸಿದ ನೀ ಮಹಿಯೊಳರಾತಿ ನೃಪಜಯೋದ
9. ಯದಿಂದಂ || ಆತನ ಮಗ ನಮಳಗುಣೋಪೇತ ನತಿ ಪ್ರಬಳ ಜಳದ ಘನ ಪವನನೆ ನಿಪ್ಪಾತತಯ
10. ಶೋವಿಳಾಸ ವಿನೂತತೆಗೆಡೆಯಾಗಿ ನೆಗಟ್ಟು ಕಲಹೃದುವ ನೃಪಂ || ತತ್ತನೆಯನತುಳಬಳ ನುದ್ವಿತ್ತರಿಪು
11. ಕ್ಷಿತಿಪ ಕುಧರವಜ್ರಂ ಧೀರೋದಾರ್ತನೆನೆಗಳ್ಳನ ಕುಟಳ ಚಿತ್ತಂ ಪೋಚಾಯಿ ನೂತ ಪೂತಂಬೂತ ||
12. ಆತಂಗೆ ಪುಟ್ಟಿ ಬಳವದ ರಾತಿ ಮಹೀಭುಜರ ನಿಜುದು ಗೆಲ್ಲಮ್ಮಿನೊ ಳುವ್ವೀತಳಮೆ ಪೊಗಳೆ ತೋಣುದನಾತ
13. ತಸಿತ ಕೀರ್ತಿ ನೊಸಲ ಕಣ್ಣಂ ಚಿಣ್ಣ || ಎನೆನೆಗಟ್ಟು ಚಿಣ್ಣನೃಪತಿ ಗಮನವದ್ಯಲತಾಗಿ ಸುಗ್ಗಿಯಬ್ಬರಸಿಗ
14. ಮುರ್ವಿನ ದೊಸಗೆ ಪುಟ್ಟಿ ಪುಟ್ಟಿದ ತನೆಯ ನತಿ ಪ್ರಕಟ ವಿಷದ ಯಶನೆಣಿಯಂಗ ಅಕ್ಕರ ನೆಗಟ್ಟು ನೃ
15. ಪರತ್ವ ನಾಳ್ವರನೆರ್ವೆಟ್ಟೆ ಭೀತಿಯಂ ಬನ್ನ ಪೊಗಳೆ ತನ್ನ ನವರೆ ಪಟ್ಟಿ ಯೊಡೆಯನಂ ಪೆಣಿಗಿಕ್ಕಿ ಕಾದು ನಿನ್ನಾಳ್ವ ರನಂ ಬಗೆಯ
16. ದಾಸ್ತರಿ ಸೇನೆಯ ನೋಡಿಸಿ ಗೆಲ್ಲಮ್ಮಿನೆಸಕದಿಂ ನಿನ್ನಜಂಗಂ ಮಿಗಿಲು ದಗ್ರಬಳಾವಲೇಪನಂ ಭುಜಾದಣ್ಣನೀ ನನ್ನಿ ಮಾರ್ತೃಣ್ಣ ದೇವ ||
17. ಮಲೆದಿದರ ನಾನ್ತ ಚೋಳಕ ಬಲಮತ್ತಿದೊಡಾನ್ತ ಮದಿರ ದೇಣಿಯಂಗನ ದೊರ್ವಳ ದಳವನೇ ಪೊಗಳ್ಳುದೋ ಜಕ್ಕಲ ದೇವನನೆಯ್
18. ಕಾದು ಕಳಿವಿದ ಚಲಮಂ || ಅನ್ತನೆಗಳ್ಳಿಗ ನೃಪತಿಗನನ್ತ ಸುಖಾಸ್ತದೆಯೆನಿಪ್ಪ ಯೇಚಾಂಬಿಕೆಗಂ ಕಂತುವೆನಿಪ್ಪ
19. ಚಿಣ್ಣಂ ಕಾನ್ತಂ ಪುಟ್ಟಿದ ನುದಾರ ತೇಜೋ ನಿಳಯ || ಪುಟ್ಟಲೊಡಂ ನಿನ್ನಯ ಪೆನಣುಟ್ಟಪರೀ ಜಗದ ಮನುಜ ರೆಂದಡೆಪೆರೊಂ

20. ದಿಟ್ಟಳಮಾದಡೆ ಕೊಲ್ಲುಂ ಪಟ್ಟಳಿಗೆಯ ಚಿಣ್ಣನೆಂಬ ಭಯರಸದಿಂದಂ || ಶ್ರೀ ಆತಂಗ ಪುಟ್ಟಿದಂ ವಿಖ್ಯಾತಿತ ಶಿತಕೀ
21. ತ್ರಿನೆಗಟ್ಟ ಗಣ್ಡ ತರಂಡು ಭೂತಳಕೆ ಕಲ್ಪವ್ರಿಕ್ಷಸಮೋಪೇತ ನೆನಿಪ್ಪ ದಾನಿ ಯೆಣಿಗೆ ಮಹೀಶ
22. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಡಳೇಶ್ವರಂ ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರಂ ಕಾದಂಬ
23. ಚಕ್ರೇಶ್ವರಂ ನುದಾರಮಹೇಶ್ವರಂ ನುಭಯ ಬಳಗಣ್ಡಂ ನನ್ನಿಮಾರ್ತೃಣ್ಡ ತನಗಿಲ್ಲದೀವಂ ಕರ್ಗ್ಗಸಹಾದೇ
24. ವಂ ಮಾನಿನೀ ಮನೋಹರ ಹರ ಚರಣ ಶೇಖರಂ ಹರಿಪಾದ ಸರಸೀರುಹೋತ್ತಂಸಂ ಸರಸ್ವತೀಕ
25. ಣ್ಣಾವ ತಂಸಂ ವಿಕಳ ಕುಳ ನೃಪತಿ ಹೃದಯ ಸಂತಾಪಕರಂ ವಿವೇಕ ವಿದ್ಯಾಧರಂ ಭೃಗುಮತಾ
26. ಚಾರ್ಯುಂ ಮಂದರ ಧೈರ್ಯುಂ ಕಾದಂಬ ಕುಳ ಕಮಳ ವಿಕಾಶನಾದಿತ್ಯಂ ವಿಜಾತಿ ರಾಜ ತಾರಾಗಣ ತರುಣಾದಿ
27. ತ್ಯಂ ವಿಕ್ರಮಪ್ರಕ್ರಮ ಕಿಶೋರ ಕಣ್ಣೀರವಂ ಕಾದಂಬ ಕಣ್ಣೀರವಂ ಮಾಗಧಿಕ ಮಾನಿನೀ ಮದಹರಿಷಪು
28. ಳಕ ರಾಟವಧೂಟೀ ಭಾಳ ಲೀಲಾ ತಿಳಕಂ ಬಿರುದತ್ರಿಣೀತ್ರಂ ಹಯಶಾಳಿಹೋತ್ರಂ ತೂಗಿತು
29. ತಿಡುವ ಬಿರುದರ ಪೆಣ್ಣೀರ ಗಣ್ಡಂ ಗಣ್ಡ ತರಣ್ಡಂ ಅರಿ ಬಿರ ದರ ಬಾಯೊಳಿಸುರಿಗೆಯಂ ಕಿಟುಪು
30. ವಂ ದೊಡ್ಡಂಕಂಬಡಿವ ಗೀತ ಪ್ರಗೀತಂ ಗೇಯ ವಿನೋದಂ ನಿಜಕುಳೋತ್ತಂಗೆ ಶ್ರೀ ಮದೆಟೆಯಂಗದೇ
31. ವಸ್ಥಿರಂಜೀಯಾತ್ || ಕನ್ನ || ಗಂಗೆಗಡಲ್ಗನೊರೆಗಂ ತಿಂಗಳ ಬೆಳ್ಳಿಂಗ ಮೊದವಲಡಕಿಲ್ವೆಳ್ಳಿಂ
32. ಸಂಗಳಿಸಿ ತೀವಿದತ್ತೆಟೆಯಂಗನ ಜಸಮಖಳ ಭುವನಾಂತರದೊಳು || ನಟ ನಿಟಳೇಕ್ಷಣಾ
33. ಗ್ನಿನಿಗಣಂಗಣ ಮುಜ್ಜಳ ಕೀರ್ತಿ ಪಾಣ್ಡುರ ಭೂ . . . . . ಕುರುಳು ಜಡೆಯಾಗೆ ಜಗಕ್ಕೆ
34. ದೇವನಾದರಿ ಬಿರುದ ತ್ರಿಣೀತ್ರ ನೆಮಗೀ . . . . . ಕೊಣ್ಡ ಕುನ್ದಾನ್ವಯೋ
35. ತ್ವನ್ನೆ ವಿಖ್ಯಾತೆ ದೇಸಿಗೇ ಗಣಿ ರವಿಚಂದ್ರಾಖ್ಯ ಸೈ . . . . . ಯಮ ನಿಯಮ
36. ಸ್ವಾಧ್ಯಾಯ ಪರಾಣಿಯರಪ್ಪ ಮಾಚವೆಗ್ನಿಯ . . . . . ತಾವರೆಯ ಕೆಟಿಯ ಕಳಗ
37. ಣ ಅಡನ ಮಣ್ಣಂ ಧಾರಾಪೂರ್ವಕಂ ಕೊಟ್ಟರ್ ಚಾಳುಕ್ಯ ವಿಕ್ರಮ ಕಾಲದ ಂನೆ ಧಾತುಸಂವತ್ಸರದ ಕಾರ್ತಿಕನ
38. ನ್ನೀಸ್ವರದಷ್ಟಮಿ ಯನ್ದು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಸ್ವದತ್ತಾಂ ಪರ ದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವನುಂಧರಾಂ  
ಪಷ್ಕಿರ್ವರ್ಷ
39. ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ||

*Transliteration.*

1. śrīmad Ereyamga-dēvara Asavabbara[si] māḍisida basadi mangala mahā śrī
2. svasti samasta-surāśura-mastaka-maṇi-makuṭa-raśmi-ramjita-charaṇa-pra-  
stuta- Jinēndra-śāsana-
3. m astu chiram sakala-bhavya-chandra-janānām || bhādrām astu Jinaśāsanāya  
sambhadratām prati-
4. vidhāna-hētavē anya-vādi- madahasti- mastaka-sphāṭanāya ghaṭanē  
paṭīyasē ||
5. Jayavarimmaṇ mudadinidam ilḍu niyatam Paṭṭaligeyam rājyaḷilēyin ā-  
ḷd unnatiyin manam-
6. goḷisi vidviṣṭa-brajakk eyde bhītiyan itt āyaman appukeydu chalamam  
kaikonḍu lōka-prasi-
7. ddhiyutam māḍidan āvagan nile Kadambāmnāya-vikhyātiyam || śrīmat-  
Kadamba-vaṃsa-lalāmā-
8. vani-nātharolage Raṇaki-kshitipam bhīma- parākraman enisidan ī mahiyol  
arāti-nṛipa-jayōda-
9. yadinidam || ātana magam amalaguṇōpētan atiprabala-jalāda-ghana-pavana-  
n enipp ātata- ya-





TUMBADEVANAHALLI STONE INSCRIPTION OF THE KADAMBA CHIEF  
YEREYANGA (p. 145).

*Mysore Archæological Survey.*]





10. sôvilâsa- vinûtategedeyâgi negalâda kali Hṛiduva-nṛipam || tat-taneyan  
atula-balan udvirtta-ripu-
11. kshitipa-kudhara-vajram dhîrôdârttanene negalâdan akutiḷa-chittam Pôchâyi  
nûtapûtam Bûta ||
12. âtamge putṭi baḷavad-arâti-mahîbhujaraniridu geld armminol urvvîṭalame  
pogaḷe tōridan âta-
13. ta-sitakîrtti nosala-kannam Chinna || ene negalâda Chinna-nṛipatigam  
anavadya-latâṃgi Suggiyabbarasiga-
14. m urvvinadosage putṭe putṭida taneyan ati-prakata-vishada-yaśan Eṛeyam-  
ga akkara negalâda nṛi-
15. paratnan Âlvaran ervvette bhîtiyim bandu pogaḷe tannan avara Paṭṭi-  
yoḍeyanam peragikki kâdunind Âlvaranam bageyad-
16. ânt ari-sēneyan ôḍisi geld armminesakadiṃ sindhujamgam migil udagra-  
baḷâvalēpanam bhujâdaṇḍan î Nanni-mârttaṇḍadêva ||
17. maled idiranânta Chôlika-balam ettidoḍântum adirad Eṛeyamgana dô-  
rvvaḷa-dalavan êvogalvudo Jakkaladêvanan eyde
18. kâdukaliḷipida chalaman || antu negalâd-Erega-nṛipatig anantasukhâspade-  
yenippa Yêchâmbikegam Kantuvenippa
19. Chinnam kântam putṭidan udâra-têjônîlaya || putṭaloḍam ninnaye pesa-  
riṭṭapar î jagada manujar endode pesarom-
20. diṭṭalamâdade kolgu Paṭṭaliḡeya Chinnaṇemba bhayarasadimdam || âtamge  
vuṭṭidam vikhyâtita-ṣitakîr-
21. tti negalâda gaṇḍa-taramḍam bhûṭalake Kalpa-vriksha-samôpêtan enippa  
dâni Yeregamahîśa
22. svasti samadhigata-pañchamahâśabda mahâmaṇḍalesvaram Banavâsi-  
puravarâdhîśvaram Kâdamba-
23. Chakrêśvaram nudâra-Mahêśvaram nubhaya-baḷagaṇḍam nanni-mârt-  
taṇḍa tanagilladîvam kargga-Sahâdê-
24. vam mâninîmanôhara Hara-charaṇasêkharam Haripâda-sarasîruhôttamsam  
Sarsvatî-ka-
25. rṇnâvatamsam vikaḷakuḷa-nṛipati-hṛidaya-samtâpakaram vivêka-vidyâdha-  
ram Bhṛigu-matâ-
26. chârîyam mandara-dhairyya Kâdamba-kulakamaḷa-vikâśanâdityam vijâti-  
râja-târâgaṇa-taruṇâdi-
27. tyam vikrama-prakrama-kisôra-kaṇṭhîravam Kâdamba-kaṇṭhîravam mâ-  
gadhika-mâninî-madahaṛishapu-
28. ḷaka Lâṭa-vadhûṭi-bhâḷa-lilâ-ṭilakam biruda-triṇêtram haya-Śâlihôtram tû-  
gitu-
29. ttiḍuva birudara-peṇḍira-gaṇḍam gaṇḍa-taraṇḍam ari-birudara-bâyole suri-  
geyam kirupu-

30. va dodḍaṅkaṁbaḍiva gītapragītaṁ gēya-vinōdaṁ nijakuḷōttunga śrīmad  
Eṛeyāṅgaḍē-
31. va sthiraṁ jīyāt || kanda || Gaṅge-gaḍaḷgaḷa noregam tiṅgaḷa beḷpiṅga-  
m odaval aḍakilveḷpiṁ
32. saṅgaḷisi tividatt Eṛeyāṅgaṇa jaṣaṁ akhīḷa-bhuvanāṁtaradoḷu || naṭa-  
niṭalēkshaṇā-
33. gni nriṅaṅaṅaṇaṁ ujvaḷa-kīrti-pāṇḍura-bhû . . . . . kurūḷu  
jaḍe-yāge jagakke
34. dēvaṇād-aribiruda-triṇētran emagī . . . . . Koṇḍakundānvayô-
35. tpannē vikhyâte Dēsigē-gaṇe Ravichandrâkhyasai . . . . .  
yama-niyama-
36. svādhyāya-parāṇeyarappa Mâchavegantiya . . . . . Tâvareyakere-  
ya kelaga-
37. ṇa āḍanamaṇṇaṁ dhârâpûrvvakam koṭṭar Châḷukya vikrama kâlada 21 ne  
Dhâtu-saṁvatsarada Kârttika Na-
38. ndīsvaṛadaśṭami-yandu maṅgaḷa mahâ śrī sva-dattâm para-dattâm vâ  
yô harēti vasumdharaṁ shasṭir-vvarsha-
39. sahasrâṇi viśṭâyâṁ jâyatê krimi ||

*Translation.*

**Line 1.**

Asavabbarasi, (queen of) the illustrious Eṛeyāṅgaḍēvar, got this basadi built—  
Good Fortune :—

**Lines 2—4.**

Be it well. May the śâsana of Jinēndra, whose feet are brilliant from the rays of jewelled diadems on the heads of all the gods and demons remain for ever for the good of all the people who are the moons the *bhavyas* (good Jainas).

May good fortune befall Jina-śâsana which is the cause of bringing great happiness and which is strong in breaking the heads of the rutting elephants the hostile disputants.

**Lines 5—22.**

Jayavarma ruled with happiness and royal sport *paṭṭaḷige* (a town called Paṭṭaḷige?) delighting the minds of all with the excellence of his administration and causing great fear to the assemblage of his enemies and possessing great revenue and ever resolute in his aims and thus made the name of Kadambâmnâya (Kadamba family) live for ever famous all over the world.

Among the kings who were the ornaments of the Kadamba family was the king Raṇaki famed for his terrible prowess and victorious over all the hostile kings on earth.



His son was the heroic king Hṛiduva possessed of spotless character, a whirlwind to the clouds the powerful, a receptacle of great fame.

His son was Bûta, endowed with matchless strength, a thunderbolt to the mountains the proud kings, noble hero (dhîrôdattan), guileless in mind, and *Pochâyinûtapûta* (praised by Pôchâyî and pure).

To him was born Chinna who piercing and defeating with great force the powerful hostile kings and possessing wide-spread white fame showed an eye in the forehead appeared like Rudra to the praise of the whole earth.

To the famous king Chinna and Suggiyabbarasi of spotless creeper-like body was born to their great joy a son Ereyanga with pure fame spread far and wide.

Akkara : When the famous Nṛiparatna (king Ratna) routed the Âlvars and they went in fear and praised him (Ereyanga), he kept their Paṭṭiyodeya behind and without caring for the Âlvar he fought, drove away the hostile army, obtained victory and by the force of his prowess he surpassed Sindhuja (Saindhava?) and his arms shone with great prowess :—Such was Nannimârtandadêva.

When the troops of Chôlika full of pride opposed him and fell on him Ereyanga did not tremble. How shall I praise the force of his arms and his determination (chala) when he fully protected Jakkaladêva and sent him (in safety) ?

Thus famous, king Erega got by his wife Yêchâmbike, full of happiness, a son Chinna who was an abode of great glory and resembled Cupid (Kantu).

As soon as children are born, men in the world might call them by your name, Chinna (boy). But they are afraid to name them so lest the name being adopted largely Chinna of Paṭṭalige might kill them ?

To him was born king Erega with his fame spread everywhere and cool (not causing torment to others), a receptacle (karaṇḍa) of bravery and liberal in his gifts like a Kalpa-vriksha on earth.

#### Lines 22—31.

Be it well. May the illustrious Ereyangadêva prosper for ever :—Obtainer of the five great sounds, mahâmaṇḍalêśvara, lord of the excellent city of Banavâsi, emperor among the Kâdambas, a Mahêśvara in liberality, champion to both the armies, a sun in truth, liberal in gifts without sparing any for himself, a Sahadêva in sword, delighter of women, an ornament at the feet of Hara, a jewel at the lotus feet of Hari, an ear-ornament of Sarasvati, tormentor of the hearts of wicked kings, Vidyâdhara in wisdom, an expert in Bhṛigu's system, endowed with the courage of Mandara, a sun in expanding the lotus the Kâdambakula, a young sun for the multitude of stars the low-born kings, a lion cub in growing strength, lion of Kâdambas, causer of great happiness to the wives of bards, sportive ornament for the forehead of the women of Lâṭa, a Rudra to the titled, a Śaḷihôtra to horses, a champion to the wives of the titled who rock the food they swallow, a cup of heroism, thruster of sword into the mouths of the titled opponents, smiter in great battles,

delighter in music instrumental and vocal, lofty in his lineage, the illustrious Ereyangadêva:—may he prosper for ever:—

**Lines 31—34.**

The fame of Ereyanga enveloped all the world whiter than the foam of the Ganges and seas, and the moon-light. May the Rudra to the titled enemies bring [happiness to] us—with the fire dancing in his eye on the forehead, with the whiteness of his brilliant glory, with the matted hair of the locks of [the wives of his enemies], with his mastery of the world:—

**Lines 34—39.**

In the Dêsigâ-gaṇa of Koṇḍakundânvaya was from the guru Ravichandra:—

Engaged in control of passions, self-discipline and holy studies, Mâchaveganti gave away with pouring of water land to the extent of âḍana-maṇṇu below the Tâvareya-kere (lotus tank) on the Nandîśvara-Ashtami day of Kârtika in the year Dhâtu, 21st year of Châlukya Vikrama era.

**Good Fortune.**

He who takes away land given by oneself or by others will be born as a worm in ordure for sixty thousand years.

*Note.*

**FIND SPOT.**

This stone inscription was found standing at a short distance from the village Tumbadêvanahalli in the midst of the ruins of a Jaina basti. Some of the walls of the Basti are now standing and all round is a thick growth of vegetation. A few stone images of Jina are also found.

**DESCRIPTION.**

The inscription stone is about 4 feet high and  $2\frac{1}{2}$  feet broad. Above is an arch in which the first line is engraved. Below is the main inscription.

**CONNECTED RECORDS.**

Inscriptions belonging to Kadamba chiefs in the neighbourhood but not in any way connected with our inscription are:—

- (1) E. C. V, Manjarabad 18 of Dayasimha.
- (2) E. C. V, Manjarabad 53, etc., of Nîtimahârâja.

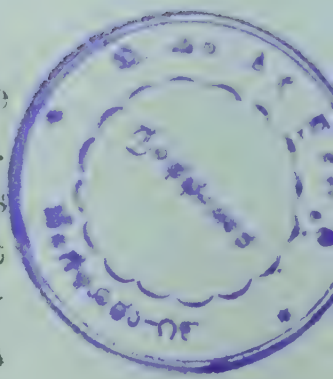
**PALEOGRAPHY.**

The characters are well-carved and belong to the late Chalukya or early Hoysala type. They are not roundish like the Hoysala but cursive like the Chalukya records of Yewur (E. I., Vol. XII, p. 274). The letters on the arch are too small at the end and can be read with difficulty. At the bottom of the inscription several letters are lost at the end of each line as they are chipped off. The characters belong to the Kannada group.



## LANGUAGE.

The language is Kannada with the exception of two Sanskrit stanzas at the beginning in praise of Jina-śāsana and an imprecatory verse at the end in Sanskrit. The Kannada used belongs to the class called Middle Kannada. The old letter *l* is used in the record. Forms like *il̥du* (line 5), *armmu* (line 16) which are not met with in the literature of the period are found sparingly. Mistakes in orthography are also met with though on the whole the orthography is good. Thus *udvirtta* is used for *udvṛtta*, *śāsana* is used for *śāsana*.



## AUTHORSHIP.

The names of the engraver and composer of the grant are not given in the record.

## PURPOSE.

The main purpose of the record is to give the name of the person (Asavabbarasi, queen of the Kadamba chief Ereyangadêva) who built the Jaina basti in which it stands. Further it records the gift of some wet land (*Ādana-manṇu*) below Tâvareyakere for the basti by a female called Mâchave-ganti, disciple of the Jaina guru Ravichandra. Incidentally it contains the genealogy of Ereyanga, the Kadamba chief.

## GEOGRAPHY.

Paṭṭalige seems to be named as the capital of these Kadamba chiefs. But it cannot be identified. Similarly, Tâvareyakere tank below which some land was granted cannot be identified.

## DATE.

The date is given as Châlukya Vikrama year 21, Dhātu sam., Kârtika Ashtami. Châlukya Vikrama Era began in 1076 and 21st year of this era corresponds to 1096 A.D. which is the cyclic year Dhātu. Kârtika of this year began on the 20th October and ended on the 17th November. The tithi Nandîśvaradashtami given cannot be easily identified. Probably it indicates śuddha ashtami. If so Kârtika śuddha ashtami of the year Dhātu is equivalent to the 27th October 1096 A.D., a Monday.

No other details of dating are given.

## HISTORY.

This gives the genealogy of a branch of the later Kadamba kings who ruled in Bayalnâḍ (Manjarabad and Belur taluks). The only titles to distinguish them as Kadambas are: Banavâsi-puravarâdhîśvara and Kadamba-chakrêśvara (line 22). It is stated in lines 14-16 that Nṛiparatna attacked Ālvara and Ereyanga gave shelter to Ālvara. Similarly, in line 17 it is stated that Ereyanga gave shelter to Jakkaladêva against Chôḷika-bala (Chôḷa army). It is not however easy to identify these Nṛiparatna, Ālvara, and Jakkaladêva.

The genealogy of this branch of the Kadambas is as follows:—Jayavarma founder: King Ranaki: Hriduva his son: his son Bûta: his son Chinna: Chinna's son by Suggiyabbe, Ereyanga. Ereyanga's queen is Asavabbarasi.

Regarding the religion of Ereyanga, we learn that his queen was probably a Jaina who built the basti at Tumbadêvanahalli. He himself was a devotee both of Vishnu and Siva.

From the mention of the Châlukya Vikrama Era it may be assumed that the Kadamba chief was a subordinate of the Châlukyas as several other later Kadamba kings were and that in the wars between the Châlukyas and Chôlas which were common at this time the Kadambas naturally fought against the Chôlas.

## 38

At the same place, on the pedestal of a Jaina image Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಜೈನವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.  
ಬಸ[ದಿಗೆ] ಬಾಸವುರದೆ ಬಿಟ್ಟ ಗ ೨, ಭತ್ತ ೫೦.

*Transliteration.*

1. Basa[dige] Bâsavurade biṭṭa ga 2, bhatta 50.

*Translation.*

To the basadi are granted at Bâsavura 2 gadyâṇas and 50 measures of paddy.

*Note.*

Some paddy and money seem to have been granted at Bâsavura for the basadi at Tumbadêvanahalli referred to in the previous record. This inscription is engraved on the pedestal of a Jaina image at the place. The characters seem to belong to the 11th century and the record is probably of the same period as the previous epigraph.

No date is given nor is any king named in this.

## 39

MANJARABAD TALUK.

At the village Bekkanahalli in the hobli of Yasalûru Taluk, on a slab set up in a rice field to the east.

Size 7' × 3'.

Kannada language and characters.

ಮಂಜರಾಬಾದು ತಾಲ್ಲೂಕು ಯಸಲೂರು ಹೋಬಳಿ ಬೆಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಪೂರ್ವದಲ್ಲಿ ಹಳ್ಳದ ಪಕ್ಕದ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' × 3'.

1. ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
2. ರಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭಮೂ
3. ಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ವಿಜಯನಂವತ್ಸರದ ಕಾರ್ತಿಕ



4. ಸುದ ೧ ಬು ಶ್ರೀಮಂಮಾಹಾರಾಜದೇವರಾಯ ಮಹಾ
5. ರಾಯರು ಸುಖಸಾಂಬ್ರಾಜ್ಯವ ನಾಳುತ್ತಿಹಕಾಲದಲಿ
6. ತೆಪ್ಪದ ಯೀಶ್ವರ ದೇವರ ಮಕ್ಕಳು ಚಿಕ ವಿಜ್ಞಾನಗಳ
7. ಮಕ್ಕಳು ಮಾದಂಗಳ ರಾಯಸಮುದ್ರದ ಮಾಳಿಗೆಯ
8. ಮಲ್ಲಿನಾಥದೇವಗಳ ಮಕ್ಕಳು ಮಂಜಿನಾಥದೇವರವರಿಗೆ
9. ಮಠಮಾನ್ಯ ಧರ್ಮ [ವಾ]ಗಿ ಕೊಟ್ಟ ದುರ್ಗಾಪುರದ ಸಾಶನ ನಮಗೆ ನಾ
10. ಯಕತನಕೆ ಕೊಟ್ಟಿದ ಗೊದುಮಲೆನಾಡ ಬೆಟ್ಟದೊಳಗಣ ನಾಲ್ಕು
11. ಊರಭಾಗೆಯ ಬೆಕ್ಕಿನಹಳೆಯನೂ ಆ ನಂಮತಾಯಿರರಾದ
12. ಗೌರಾದೇವಿಯರ ಹೆಸರಲೂ ಬಿಟ್ಟು ಗೌರಾಪುರಸ್ತಳವಾ
13. ದ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳ ಗದ್ದೆಬೆದ್ದಲು
14. ತೋಟಮಾರ ಕಟ್ಟು ಗುತ್ತಿಗೆ ಕೊಡೆಯಿಳೆ ಬಾಳೆ ನಿಧಿನಿಕ್ಷೇಪ ಜಳಪಾ
15. ಶಾಣಸಿದ್ಧನಾಥ್ಯಯಕ್ಷಿಣಿ ಆಗಾಮಿ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನೂ
16. ಆಗುಮಾಡಿಕೊಂಡು ಆ ಚಂದ್ರಾರ್ಕಸ್ತಯಿಯಾಗಿ ಬೋಗಿಸುವಂಥವರು ಮಾ
17. ಳಿಗೆಯ ಮಲ್ಲಿನಾಥದೇವಗಳ ಮಕ್ಕಳು ನಂಜಿನಾಥದೇವಗಳು ಭೋ
18. ಗಿಸುವಂತಾಗಿ ಆ ಸ್ತಳದವರನು ಒದಂಬಡಿಸಿ ಕೊಟ್ಟಪುರವರ್ಗ
19. ಸ್ವದತ್ತಂಪರದತ್ತಂ ವಾ ಯೋಹರೇತು ವಸುಂಧರಾ ಪಷ್ಪಿರ್ವರು
20. ಪ ಸಹಸ್ರಾಣಿ ಯಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ || ಯಿಧರ್ಮವಪಾ
21. ಲಿಸದೆ ಯಿದ್ಧವಂಗೆ ಗಂಗೆಯ ತಡಿಯಲು ಬ್ರಾಹ್ಮಣರಕೊಂದ
22. ಪಾಪ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

1. namas tunga-siraś-chumbi-chandra-châma-
2. ra-châra ve trailôkyâ-nagarâ-rambha-mû-
3. lastambhâya Śambhave | Vijaya-samvatsarada Kārtika
4. suda 1 Bu śrīmaṇ mâhârâja Dêvarâya mahâ-
5. râyaru sukha-sâmbrajyavanâluttīha kâlādali
6. Teppada Yīśvaradêvara makkaḷu Chikavijēnagaḷa
7. makkaḷu Mâdamṇagaḷu Râyasamudrada Mâligeya
8. Mallinâthadêvagaḷa makkaḷu Manjinâtha-dê varavarige
9. maṭha-mânya-dharmma[vâ]gi koṭṭa Durgâpurada sâśana namage nâ-
10. yakatanake koṭṭida Godumalenâḍa beṭṭadolagaṇa nâlku
11. ûrabhâgeya Bekkinahaliyanû â namma tâyirarâda
12. Gaurâdêviyara hesaralû biṭṭu Gaurâpura-stalavâ-
13. da â-grâmakke saluva chatu-sime-yoḷaguḷḷa gadde beddalu
14. tōṭa mâra kaṭṭuguttage koḍe yile bâḷe nidhi nikshêpa jaḷa pâ-
15. śâṇa siddha sâdhya yakshîni âgâmi ashta-bhôga tējasvâmyavanû
16. âgumâḍikoṇḍu âchandrârkka-stayi-yâgi bôgisuvamthavaru Mâ-
17. ligeya Mallinâthadêvagaḷa makkaḷu Nanjinâtha-dêvagaḷu bhô-
18. gisuvamtâgi â-staladavarānu oḍambaḍisi koṭṭa puravarga
19. sva-dattam para-dattam vâ yô harētu vasumdhara shashtir varu-

20. sha- sahasrâṇi yisṭâyâṇ jâyate krimi || yi-dharmava pâ-  
 21. lisadeyiddavange Gaṃgeya taḍiyalu Brâhmaṇara koṃda  
 22. pâpa śrī śrī śrī.

*Translation.*

Praise of Sambhu. On Wednesday 1st lunar day of the bright half of Kârtika in the year Vijaya, while the illustrious mahârâja Dêvarâya-mahârâya was ruling a happy kingdom:—Mâdanuâ, son of Chikavijenṇa, who was the son of Teppada Îṣvaradêva granted the village Durgâpura as *maṭha-mânya-dharma* (rent free grant given to a matt) to Manjinâthadêva, son of Mâḷigeya Mallinâthadêva of Râya-samudra:—

The village Bekkinanaḷḷi forming part of the four villages in the hill of Godumalenâḍ which had been given to us for the office of nâyaka we give away in the name of our mother Gaurâdêvi and re-name it as Gaurâpura. It is given away as puravarga after obtaining the consent of the inhabitants thereof with all the eight rights of possession and enjoyment including wet lands and dry lands within the four boundaries of the village as also the gardens, trees, *kaṭṭuguttage*, *koḍeyiḷe* (betel creeper), plantains, treasure on the surface and underground, water courses, minerals, actualities and possibilities, imperishables, futures, for the enjoyment of Nanjinâthadêva, son of Mâḷigeya Mallinâthadêva to last for as long as the moon, sun and stars endure.

He who takes away land given away by oneself or by others will be born as a worm in ordure for sixty thousand years. He who does not protect this charity will incur the sin of killing Brahmans on the banks of the Ganges. Good fortune.

*Note.*

This records the gift of the village Bekkanahaḷḷi re-named Gaurâpura by Mâdanṇa to a Vîraśaiva Guru Manjinâthadêva of Râyasamudra for the maintenance of his matt during the reign of Dêvarâya-mahârâya, evidently Dêvarâya I of Vijayanagar. No Śaka year is given in the grant but the cyclic year Vijaya and the tithi Kârtika śu 1 and the weekday Budhavâra are given. Since the year Vijaya in the reign of Dêvarâya I coincided with 1413 A.D. the date given may be taken as equivalent to 25th October 1413 A.D. which is a Wednesday as stated in the grant.

**40**

At the village Dinḍagûr in the hobli of Channarâyapaṭṇa, on a rock near the road to the south-west of the village.

Kannḍa language and characters.

ಚನ್ನರಾಯಪಟ್ಟಣದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ದಿಂಡಗೂರಿನ ನೈರುತ್ಯದಿಕ್ಕಿನ ದಾರಿಯ ಮಗ್ಗುಲ್ಲ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಂ ನಮಸ್ತುಂಗಶಿರಚುಂಬಿಚಂದ್ರಚಾಮರವಲವೆ || ತ್ರೈ.
2. ಂ ಲೋಕೈನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||



3. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರಶ ಸಾವಿರದನಾ.

4. [ನೂಟ] ಮೂವತ್ತೈದನೆಯ ..... ಸವ.

*Note.*

This contains the usual verse in praise of Sambhu and the date 1435th year of the Śālivāhana era. Nothing more is contained in the record. The year corresponds to 1513 A.D.

41

At the village Nuggehalli in the hobli of Nuggehalli, on the lintel of the main doorway of the Lakshminarasimha temple.

Size 7' × 10'.

Kannada language and characters.

ಚನ್ನರಾಯಪಟ್ಟಣ ತಾಲ್ಲೂಕು ನುಗ್ಗೆಹಳ್ಳಿ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಲಕ್ಷ್ಮೀನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಬಾಗಿಲಿರುವ ಮೇಲಿರುವ ಅಡ್ಡಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7' × 10'.

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಕವರಾಜ  
ಗೌರೀ ಸಂಧುವರ್ತಮಾನಕೆಸಲುವ ಆನಂದ ಸಂವತ್ಸರದ ಮಾಘ ಬ ೫ ಅಲು ಶ್ರೀಮಂತ್ಮಹಾರಾಜಾಧಿರಾಜ  
ರಾಜಪರಮೇಶ್ವ
2. ರ ಶ್ರೀವೀರಪ್ರತಾಪ ದೇವರಾಯ ಮಹಾರಾಯರೂ ವಿಜಯಾನಗರಿಯಾ ನೆಲೆವೀಡಿನೊಳೂ ಸುಖರಾಜ್ಯಂಗೆಯಿವಲ್ಲ  
ಶ್ರೀಮಂತ್ಮಹಾ ಮೂವರು ರಾಯರಗಂಡ ಹಿರಿಯ ಕಟ್ಟಿಗೆಯ
3. ಅವುತಿಯ ನಾಯಕರ ಮಕ್ಕಳು ಕಟ್ಟಿಗೆಯ ಗುಂಡಪ್ಪನಾಯಕರೂ ವಿಜಯ ಸೋಮನಾಥಪುರವಾದ ನುಗ್ಗೆಯ  
ಹಳ್ಳಿಯ ನಾಡನಾಳುವಲ್ಲಿ ಆರಮನೆಯ ಅಧಿಕಾರಿ ತ್ಸಲಕೆತ್ಸಲವಾದಿ ತ್ಸಲದಂ
4. ಕಮಲ್ಲ ಯೆಲಹಕನಾಡ ಪ್ರಭುಜಾಲದ ಭೀಮಿಸೆಟ್ಟಿಯರ ಮಕ್ಕಳು ಚಿಕ್ಕಭೀಮಂಣನೂ ನುಗ್ಗೆಯಹಳ್ಳಿಯನಾಡ  
ಅಧಿಕಾರವನಾಳುವಲ್ಲಿ ಆನಂದ ಸಂವತ್ಸರ ಮಾಘ ಬ ೫ ಅಲು ಹಸ್ತನಕ್ಷತ್ರದಲೂ
5. ಶ್ರೀಪ್ರಸನ್ನಕೇಶವದೇವರು ನಾರಸಿಂಹದೇವರು ಗೋಪಾಲದೇವರು ಬಿಜಯಂಗೆಯುವ ದೇವರುಗಳಿಗೆ ಸಂಪ್ರೋ  
ಕ್ಷಣಿಯನೂ ಮಾಡಿಸಿದನು.

*Transliteration.*

1. svasti srī jayābhudaya s'aka varusha 1356 samdu varttamānake saluva Ā-  
nanda-samvatsarada Māgha ba 5 Ā lu śrīmaṇ mahā-rājādhirāja rāja-  
paramēs'va-
2. ra śrī virapratāpa Dēvarāya-mahā-rāyarū Vijeyānagariyā nelevīdinolū  
sukha-rājyaṁ geyivalli śrīmaṇ mahā-mūvaru-rāyara-gaṇḍa Hiriyā  
Kaṭṭigeya
3. Āvutiyanāyakara makkaḷu Kaṭṭigeya Guṇḍappanāyakarū Vijaya-Sōmanātha-  
puravāda Nuggiyahallīya nāḍan āḷuvalli āramaneya adhikāri tsalake  
tsalavādi tsaladam-
4. kamalla Yalahaka-nāḍa prabhu Jālada Bhīmiseṭṭiyara makkaḷu Chikka  
Bhīmaṇṇanū Nuggiyahallīya nāḍa adhikārava-nāḷuvalli Ānanda-  
samvatsara Māgha ba 5 Ā lū Hasta-nakshatradalū

5. śrī Prasanna Kêśavadêvaru Nârasimhadêvaru Gôpâla-dêvaru bijayam-geyuva dêvarugaḷige samprôkshaṇyanû mâḍisidanu

*Translation.*

Be it well. In the prosperous Śaka year 1356, the year Ânanda, on Sunday 5th lunar day of the dark half of Mâgha :—

While the mahârâjâdhirâja, râja-paramêśvara śrī Vîrapratâpa Dêvarâya-mahârâya was ruling in peace at the capital Vijeyânagari :—

When the champion over three kings, Kaṭṭigeya Guṇḍappa Nâyaka, son of Hîriya Kaṭṭigeya Âvutiya Nâyaka was ruling Nuggihalḷi-nâḍ :—

While the palace official (adhikâri), keeper of his word (tsalavâdi or chhalavâdi?), conqueror in a moving battle, *prabhu* of Yelahakanâḍ, Jâlada Bhîmissetṭi's son Chikka Bhîmaṇṇa was ruling the *nâḍ* of Nuggiyahalḷi :—

On Sunday 5th lunar day of the dark half of Mâgha in the year Ânanda with the Hasta constellation, he performed *samprôkshaṇam* for the processional images of Prasannakêśava, Narasimha and Gôpâla.

*Note.*

This records the ceremonial purification of certain images in the Nrisimha temple at Nuggihalḷi by Chikka Bhîmaṇṇa, *prabhu* of Nuggiyahalḷi during the rule of the Nuggihalḷi-nâḍ chief Kaṭṭigeya Guṇḍappa Nâyaka, a subordinate of the Vijayanagar king Dêvarâya II.

The date of the record is given as Ś1356 Ânanda sam. Mâgha ba 5. This date corresponds to 19th January 1435 A.D., a Wednesday and not Sunday as stated in the grant.

An inscription of the same nature referring to the same reign of Dêvarâya and the same officer Chikka Bhîmaṇṇa is found in the Sadâśiva temple at the same village Nuggiyahalḷi. (See E. C. V, Channarâyapaṭṇa 241 of Ś'1354).

Nuggiyahalḷi is called Vijaya-Sômanâthapura in the present as well as the above record referred to. (See also another record at the same place dated 1249 A.D., Channarâyapaṭṇa 238.)

## MYSORE DISTRICT INSCRIPTIONS.

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#### MYSORE TALUK.

A sannad belonging to the Ahôbala Matt at Mysore produced by Mr. Anantarangachar, Pandit, Oriental Library, Mysore, on behalf of the Agent, Ahobala Matt.



## Kannada language and characters.

ಮೈಸೂರಲ್ಲಿರುವ ಅಹೋಬಲಮಠದ ಏಜಂಟರು, ಓರಿಯಂಟಲ್ ಲೈಬ್ರರಿಯ ಪಂಡಿತರಾದ ಶ್ರೀಮಾನ್ ಎ. ಅನಂತರಂಗಾಚಾರ್ಯರವರ ಮೂಲಕ ಹಾಜರಾದ ಸನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

(ಮೇಲ್ಕಂಡ ಪಾರ್ಶ್ವ ಅಕ್ಷರದ ಮೊಹರಿದೆ.)

1. ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಜಾದಿ ದಿವಿಷದ್ವ್ಯಕ್ತೋಽಥ ತೇಜಃಚಟಾ
2. ಸಂಭೂತಾಮತಿಭೀಷಣ ಪ್ರಹರಣ ಪೋದ್ವಾಸಿ ಬಾಹಾಷ್ವಕಾಂ ಗರ್ಜತ್ಸ್ಮರಿ
3. ಭ ದೈತ್ಯಪಾತಿತಮಹಾಶೂರಾಂ ತ್ರಿಲೋಕೀ ಭಯ ಪೋನ್ಮಾಥ ವ್ರತ ದೀ
4. ಕ್ಷಿತಾಂ ಭಗವತೀಂ ಚಾಮುಂಡಿಕಾಮಾಶ್ರಯೇ || ನಿಧಾನಂ ಸಿದ್ಧೀನಾಂ ನಿಖ
5. ಲ ಜಗತಾಂ ಮೂಲಮನುಷಂ ಪ್ರಮಾಣಂ ಲೋಕಾನಾಂ ಪ್ರಣಯಪದ
6. ಮ ಪ್ರಾಕೃತಗಿರಾಂ | ಪರಂ ವಸ್ತು ಶ್ರೀಮತ್ಪರಮಕರುಣಾಸಾರಭರಿ
7. ತಂ ಪ್ರಮೋದಾನನ್ಮಾಕಂ ದಿಶತು ಭವತಾಮಪ್ಯವಿಕಲಂ || ಹರೇರ್ಲಲಾ
8. ವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಷಸ್ತಪಾತುನಃ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ
- \*9. ಧಾತ್ರೀ ಭತ್ತ್ರಿಯಿಂದಧೌ || ನಮಸ್ತೇಸ್ತು ವರಾಹಾಯ ಲಲಯೋ
10. ಧರತೆ ಮಹೀಂ ಬುರಮಧ್ಯಗತೋಯಸ್ಯ ಮೇರುಃ ಕಣಕಣಾಯತೆ ||
11. ಪಾತುತ್ರಿಣಿ ಜಗಂತಿ ಸಂತತವಃಕೂಪಾರಾದ್ಧರಾಮುದ್ಧರೇ ಕ್ರೀಡಾ
12. ಕ್ರೋಡಕಳೇಬರಸ್ತಭಗವಾನ್ಯಸ್ಯೈಕದಂಷ್ಟ್ರಾಂಕುರೇ ಕೂರ್ಮಃ ಕಂದತಿ
13. ನಾಳತಿ ದ್ವಿರನನಃ ಪತ್ರಂತಿ ದಿಗ್ಗಂತಿನೋ ಮೇರುಃ ಕೋಶತಿ ಮೇದಿನೀ
14. ಜಲಜತಿ ವ್ಯೋಮಾಪಿ ರೋಲಂಬತಿ || ಸ್ವಪ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
15. ಲವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೪೭ನೆ ಸಂದ ವರ್ತಮಾನ ಪಾರ್ಥಿವನಾ
16. ಮನಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾರದಲ್ಲೂ || ಆತ್ರೇಯಸ ಗೋ
17. ತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಯಿಂ
18. ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡಯ
- \*19. ರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮನ್ತಭೂಮಂಡಲಮಂಡನಾಯಮಾ
20. ನನಿಖಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದಸಂಪದಧಿಷ್ಠಾನಭೂ
21. ತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನ ಅವಿ
22. ಕಲ ಸುಧಾಕರಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖ
23. ಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರ ವರ್ತಿಮಂಡಲಾನುಭೂತ
24. ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
25. ಶ್ವರ ಪೌಠಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ ಬಿರುದೆಂತೆಂಬರ
- \*26. ಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂ
27. ಖಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭಸಾಳ್ವಗಂಡಭೇರುಂಡಧ
28. ರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮ
29. ಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವಡಯರವರೂ ಶ್ರೀಮಠದ ಅಹೋಬಲ
30. ನೃಸಿಂಹಾಚ್ಚಾಲ್ಪ ಚತುಸ್ಸಪ್ತತಿಸಂಖ್ಯಾಕ ಸಿಂಹಾಸನಸ್ಥಾಯಿ
31. ಶ್ರೀಮದ್ವೈಷ್ಣವಭೂಧೃದಧೃಕ್ಷತ್ವಲಂಕೃತ ಶ್ರೀಮದ್ವೇದಮಾರ್ಗಪ್ರತಿ
32. ಪ್ತಾಪನಾಚಾರ್ಯ ಪರಮಹಂಸ ಪರಿವ್ರಾಚಿಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರ ಸ್ವ
33. ತಂತ್ರೋಽಥಯ ವೇದಾಂತಾಚಾರ್ಯ ಶ್ರೀಭಗವದ್ರಾಮಾನುಜ ಸಿಧಾಂ

\* ಈ ಬಳಿ “ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನೂಜ ಕೃಷ್ಣರಾಜವಡೆರು ” ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

34. ತನಿಧಾರಣ ಸಾರ್ವಭೌಮ ಶ್ರೀಮದ ಅಹೋಬಲಮಠದ ಶ್ರೀಮತ್ಸ್ಯ  
 35. ಟಕೋಪ ಶ್ರೀರಂಗನಾಥಸ್ವಾಮಿಗಳವರಿಗೆ ಬರಶಿಕೊಟ ಗ್ರಾಮ ಭೂದಾ  
 36. ನಸಾಧನಕ್ರಮವೆಂತೆಂದರೆ || ಶ್ರೀಮಠದ ಶ್ರೀಲಕ್ಷ್ಮೀನೃಸಿಂಹದೇವರಪುಜಾನಿ  
 37. ವೇದನ ದೀಪಾರಾಧನಪುತ್ನವಾದಿಕೈಂಕರ್ಯಗಳಿಗೆ ಶ್ರೀಮಠದಲ್ಲಿ ಮಾಡುವ ಬ್ರಾ  
 38. ಹ್ಮಣಸಂತರ್ಪಣೆ ಮುಂತಾದಕ್ಕೆ ಸಹಾ ಅಪೇಕ್ಷಿಸಿ ಆಗತಕ್ಕ(ದು)ದ್ದುಹಜರಲ್ಲೂ  
 39. ತಿಳಿಪಡಿಸಿದ್ದರಿಂದಾ ಯೀಮಠದಲ್ಲಿ ಪೂಜಾಸಂತರ್ಪಣೆ ಪುತ್ನವಾದಿಗಳೂ  
 40. ನಿರಂತರದಲ್ಲು ನಡೆಯತ್ಕ ಬಗ್ಗೆ ಸೋಸಲೆ ತಾಲ್ಕು ಪೈಕಿ ಬಿನಕನಹಳಿಗ್ರಾಮ ೧  
 41. ಮೇಗನಹಳಿಗ್ರಾಮ ೧ ನಾಗಲಗೆರೆಗ್ರಾಮ ೧ ಯೀ ಮೂರು ಗ್ರಾಮಗಳನ್ನು  
 42. ಹಜೂರು ದಿವಾನ್‌ಕಚೇರಿ ಲೆಖದ ದಾಖಲೆ ಮೇರಿಗೆಗ್ರಾಮದ ಬೇರೀಜುಸಾಗವಳೀ  
 43. ಬರದನ್ನು ಪರಾಂಮರಿಸಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅಪ್ಪಣೆಕೊಟ್ಟಿರುವ ವಿವರಾ  
 44. ೬೦೪೯೨೦ ಬಿನಕನಹಳಿ ಅಸಲಿಗ್ರಾಮ ೧ ವಂದು ದಾಖಲಿ ೧ ಬೇರೀಜು ಕಂಟೀ  
 45. ರಾಯಿ ೬೨೭೯೪||| ÷ ಪೈಕಿ ವಜಾ ಜಾರಿಯಿನಾಮತ್ತಿ ೨೪||೩|| ÷  
 46. ಕೈ ವಿವರಾ ದೇವಸ್ಥಾನ ೨ಕ್ಕೆ ೧೯ . ಭಟಮಾನ್ಯ ಯಿಸಂ ೫ಕೆ ಗ್ರಾ  
 47. ಮದಲ್ಲಿ ಜಿನಶಿಯಿಂದ ಸಹಾ ೨೨||೨|| ÷ ತ್ತೊಟಿಳಾರಿ ಮಾನ್ಯ ೧೯೧  
 48. ಅಂತು ಯಿಪ್ಪತುನಾಲ್ಕುವರಹಾವು ಯೆಂಟುಹಣ ಹಾಗು ವೀಸ ಜಾ  
 49. ತ್ತಾಬೇರೀಜುಕಂಟೀರಾಯಿ ೬೦೨||೧||೦  
 50. ೧||೦||೦೦ ವಿಂಗಡ ಬಾಬು ಖಾದಿ ಮಗ ೦||೪||೦೦ ಕಂಬಳಿ ಮಗ ೦|| ೨

೬೦೪೯೨೦

51. \_\_\_\_\_ವಿವರಾ

೫೭೪||೧||=

\_\_\_\_\_ತಾರಣಸಂವತ್ಸರದ ಸಾಗವಳೀ

೨೯||೦||| ÷ ಲ್ಕುಸಾನು ಬಗೆ ಆ(ಖ)ಂದಾಸಾಗವಳೀ ಆಗತಕ್ಕದ್ದು.

೬೦೪೯೨೦

52. ೩೫೪೯೦ ÷ ಮೇಗನಹಳಿ ಅಸಲಿ ಗ್ರಾಮ ೧ ವಂದು ದಾಖಲೆ ೧ ವಂದಕ್ಕೆ ಸಹ ಬೇರೀಜು ೩೫೫೯೦ ÷  
 53. ಪೈಕಿ ವಜಾಜಾರಿಯಿನಾಮತ್ತಿ ಚಕ್ರಮಾನ್ಯ ೧||೩ ಹದಿನೆಂ  
 54. ಟು ಹಣ ಜಾತಾಬಾಕಿ ಬೇರೀಜು ಕಂಟೀರಾಯಿ ೩೫೩೯೨ ÷  
 ವಿಂಗಡಬಾಬು ಕೆಂಪುನೂಲು ಹೊಗೆಸೊಪ್ಪು ಸಹ ಕಂ | ೦||೩

೯೩

೦||೦

೩೫೪೯ ÷ ಕೈ

ವಿವರಾ ೩೪೭ ೯೨||| = ತಾರಣಸಂವತ್ಸರದ ಸಾಗವಳಿ ೬||೦೨ = ಆಂದಾ ಸಾಗವಳಿ ಆಗತ್ಕಲ್ಕುಸಾನು ಬಗ್ಗೆ

೩೫೪೯೦ ÷

\* ೪೫||೧||೦ ನಾಗಲಗೆರೆ ಅಸಲಿ ೧ ವಂದು ದಾಖಲೆ ೧ ವಂದು ಕೆರೆ ೧ ವಂದಕ್ಕೆ ಸಹಾ

55. ಬೇರೀಜು ಕಂಟೀರಾಯಿ ೪೪||೩|| ಪೈಕಿ ವಜಾ ಜಾರಿಯಿನಾಮತ್ತಿ  
 56. ಚಕ್ರಮಾನ್ಯ ೯೩ ಮುರು ಹಣ ಜಾತಾ ಬೇರೀಜು ಕಂಟೀರಾಯಿ ೪೪||೦||೦  
 57. ವಿಂಗಡಬಾಬು ಕೆಂಪನೂಲು ಖಾದಿ ಮಗ ಸಹಾ . ||೪||೦ ಹೊಗೆಸೊ  
 58. ಪ್ಪು ೯೧||೦ ಅಂತು ಬೇರೀಜು ಕಂಟೀರಾಯಿ ೪೫||೧||೦ ತಾರಣಸಂ

\* ಈ ಬಳಿ " ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನೂ ಕೃಷ್ಣ ರಾಜವಡೆರು " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.



59. ವತ್ಸರದ ಸಾಗವಳಿ ಮೇರಿಗೆ

೧೦೦೩||೩|||÷

60. ಸದರಿ ಅಸಲ ಗ್ರಾಮ ಮೂರು ೩ ದಾಖಲಿ ಮೂರು ೩ ಕೆರೆ ವಂದಕ್ಕೆ ಸಹ ಬೇರೀಜು ಕಂ  
 61. ಟೀರಾಯಿ ೧೦೨೭೩= ಪೈಕಿ ವಜಾ ಜಾರಿ ಯಿನಾಮತಿ ಸದರಿ ತಪಶೀಲ ಮೇರಿಗೆ ೨೬||೪||÷  
 62. ಯಿಪತಾರುವರಹಾಪು ವಂಭತು ಹಣ ಹಾಗೂ ವೀನಜಾತಾಬೇರೀಜು ೧೦೦೦೯೪÷  
 63. ವಿಂಗಡಬಾಬು ೩೯೪|||೦ ಉಭಯಂ ಬೇರೀಜು ಕಂಟೀರಾಯಿ ೧೦೦೩||೩|||÷ಕೆ ವಿವರಾ  
 64. ೯ ೭||೦||| = ತಾರಣಸಂವತ್ಸರದ ಸಾಗವಳಿ ಮೇರಿಗೆ  
 ೩೭೯೨||| = ಲ್ಲುಸಾನು ಬಗೆ ಆೃಂದಾ ಸಾಗವಳಿ ಆಗತಕ್ಕದ್ದು

65. ೧೦೦೩||೩|||÷ ಕಂಟೀರಾಯಿ ಸಾವಿರದ ಮುರುವರಹಾಪು ಯೆಂಟು  
 66. ಹಣಾ ಮುಪ್ಪಾಗು ವೀನದ ಯೀ ಗ್ರಾಮಗಳನ್ನು ನಿಖಿಲ ಸುರಾಸುರಮಣಿ  
 67. ಮಕುಟತೇಜೋರಾಜಿನೀರಾಜಿತ ಪಾದಪೀಠರಾದ ನಂಮ ಕುಲೇಷ್ಟ ದೇವತಾ  
 68. ಶ್ರೀಚಾಮುಂಡಿಶ್ವರಿ ಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಸಹಿರಂಜ್ಯೋದಕದಾನಧಾರಾಶ  
 69. ರಸ್ತೆರವಾಗಿ ಯೀ ಗ್ರಾಮಗಳು ಯಿದಕ್ಕೆ ಶೇರಿದ ಯೆಲ್ಲ ಚತುಸ್ವೀಮಾ  
 \*70. ಭೂಮಿ ಸಹಾ ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಪೂರ್ವಕ ಸರ್ವಮಾನ್ಯವಾಗಿ|ಶ್ರೀಮದ  
 71. ಅಹೋಬಲ ನೃಸಿಂಹಾಚ್ಚಲಬೃಹದ್ಚತುಸ್ತಪ್ತತಿಸಂಖ್ಯಾಕ ಸಿಂಹಾಸನಸ್ಥಾ  
 72. ಯಿ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಭೂಭೃದಧ್ಯಕ್ಷತ್ವಾಲಂಕೃತ ಶ್ರೀಮದ್ವೇದಮಾರ್ಗಪ್ರ  
 73. ತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರಸ್ವತಂ  
 74. ತ್ರೋಭಯ ವೇದಾಂತಾಚಾರ್ಯ ಶ್ರೀಭಗವದ್ರಾಮಾನುಜಸಿಧಾಂತನಿರ್ಧಾರ  
 75. ಣ ಸಾರ್ವಭೌಮ ಶ್ರೀಮದ ಅಹೋಬಲಮಠದ ಶ್ರೀಮತ್ಸ್ಯಟಕೋಪ ಶ್ರೀರಂ  
 76. ಗನಾಥಸ್ವಾಮಿಗಳವರಿಗೆ || ಆತ್ಮೇಯಸಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರ  
 77. ದ ಋಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಯಿಂಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರ ಪೌ  
 78. ತ್ರರಾದ ಚಾಮರಾಜಒಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂ  
 79. ಡಲಮಂಡನಾಯಮಾನ ನಿಖಿಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪ್ರಸಂಪದ  
 80. ಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನ ಮಧ್ಯ ದೇದೀಪ್ಯಮಾನ  
 81. ಅವಿಕಲ ಸುಧಾಕರ ಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲ  
 82. ರಾಜಾಧಿರಾಜಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನ  
 83. ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೌ  
 84. ಧಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀ  
 85. ರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕು  
 86. ಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭಸಾಳ್ವಗಂಡಭೇರುಂಡಧರಣೀವರಾಹ ಹನು  
 87. ಮಧ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ  
 \*88. ರಾಜವಡೆಯರವರು || ಚಂದ್ರೋಪರಾಗಪರ್ವಣಿ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ನಂ  
 89. ಮ್ಮಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತಪುಂಜ್ಯಲೋಕಾವಾಸ ಶಿರ್ಧ್ಯರ್ಥವಾಗಿ  
 90. ಧಾರೆಯನೆರದುಕೊಟ್ಟವಾದಕಾರಣಾ ಯೀ ಗ್ರಾಮಗಳ ಯೆಲ್ಲ ಚತುಸ್ವೀಮಾ  
 91. ಭೂಮಿವಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ ಕಾಡಾರಂಬನೀರಾರಂಬಮ  
 92. ಗ್ಗ ಮನೆವಣಜಾತಿಕೂಟ ಸಮಯಾಚಾರ ಸುಂಕ್ಕಾ ಪೊಂಮು ಮಾರ್ಗ ಕರಗ  
 93. ಪಡಿ ಸುಂಕಾ ಹತ್ತಿ ಪೊಂಮು ಆರೆಸುಂಕಾ ಕಬಿಣದ ಪೊಂಮು ಚರಾದಾಯ

\* ಈ ಬಳಿ “ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನೂಜ ಕೃಷ್ಣ ರಾಜವಡೆರು ” ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

94. ಹುಲ್ಲುಹಣಾ ಪುಪ್ಪಿನಮೂಳೆ ಯೀಚಲಪೈರು ಮಡ್ಡಿ ಪತಂಗಪೊಪ್ಪಳಿಶೀಗೆಕೆಂ  
 95. ಪು ನೂಲು ಮದಿವೆಕುಡವಳಿ ಸುಂಕ್ಕಾ ಕುರಿತೆರಿಗೆ ಗಿಡಗಾವಲು ನೊಪ್ಪಿನತೋಟ  
 96. ತಿಪ್ಪೆಹಳಾ ಮರವಳಿ ಪಲವ್ಯಕ್ಷ ಮುಂತಾದರಲ್ಲಿ ಶ್ರೀಗಂಧಹೊರ್ತು ಕಡಮೆ  
 97. ಯಾವತ್ತು ಬಾಬುಗಳನ್ನು ಶಿವಾಯಿ ಬೇರೀಜಿಗೆ ದಾಖಲಾದ ಅರಾಯಿದಾ ಸಾ  
 98. ಗವಳಿ ಆಗಿಯಿರುವ ಬಾಜೆ ಬಾಬುಗಳು ಸಹಾ ಯಾವತ್ತನ್ನು ಶ್ರೀಮರದ  
 99. ಲ್ಲ ದೇವರಪೂಜೆ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆ ಮುಂತಾದಕ್ಕೆ ನಿರುಪಾಧಿಕಸರ್ವಮಾಂ  
 100. ನ್ಯವಾಗಿ ಅನುಭವಿಸುವದೂ | ಯೀ ಗ್ರಾಮಗಳ ಯೆಲ್ಲೆ ಚತುಸ್ವೀಮಾವಳಗಣ  
 101. ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾಣ ಅಕ್ಷೇಣ ಆಗಾಮಿ ನಿಧಿಸಾಧ್ಯಂಗಳೆಂಬ  
 102. [ಅಷ್ಟ]ಭೋಗತೇಜಸ್ವಾವ್ಯಂಗಳು ಶ್ರೀಮರಕೆ ಸಲುವದೂ | ಈ ಗ್ರಾಮ:ಗ  
 103. . . . ಶ್ರೀಮರದ ಹವಾಲುಮಾಡಿಕೊಡತ್ಕ ಬಗ್ಗು ತಾರಣಸಂವತ್ಸರದವರಿಗೆ  
 104. ಯೀ ಗ್ರಾಮಗಳ ಮೇಲೆ ಬಾಕಿಯಿರುವ ಹಣಾ ವಜಾ [ರುಜು] ಮಾಡಿಕೊಟ್ಟು ಸರ  
 105. ಕಾರಕ್ಕೆ ತೆಗದುಕೊಂಡು ರಶೀದಿ ಕೊಡುವ ಹಾಗು ಪಾರ್ಥಿವಸಂವತ್ಸರದ  
 106. . . . [ಹ]ಣಾ ಸರಕಾರಕ್ಕೆ ವಸೂಲಾದ್ದು ಶ್ರೀಮರಕ್ಕೆ ಕೊಟ್ಟು ರಶೀದಿ ತೆಗದು  
 107. ಕೊಳುವ ಹಾಗು ಯೀ ಗ್ರಾಮದ ರೈತರಿಗೆ ಕಾಲೈಕೆಲಸ ಹೊರ್ತು ಕಡಮೆ  
 108. ಬಿಟ್ಟು ಬೇಗಾರಿ ಮುಂತಾದ ಪುಪದ್ರವ ಯಿಲ್ಲದ ಹಾಗೆ ನಡ್ಸುವಂತೆಯೂ  
 109. ಯೀ ಗ್ರಾಮಗಳ ಯೆಲ್ಲೆ ಚತುಸ್ವೀಮೆಗೆ ವಾಮನಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆ  
 110. ಮಾಡಿಕೊಡುವಂತೆಯು ಶ್ರೀಗಂಧ ಹೊರ್ತು ಕಡಮೆ ಯಾವತ್ತು ಬಾಬುಗಳಂ  
 111. ನ್ನು ಶ್ರೀಮರದ ಹವಾಲು ಮಾಡಿಕೊಟ್ಟು ಶ್ರೀಮರದಿಂದಾ ಹೊದಾಗಿ ಕೆರೆಕಟ್ಟೆ  
 112. ಕಟ್ಟಿಸಿಕೊಂಡು ಯಾವದರಲ್ಲಿ ಯೆಷ್ಟು ಜಾಸ್ತಿ ಹುಟ್ಟುವಳಿ ಮಾಡಿಕೊಂಡಾಗ್ಯು  
 113. ವರ್ಷಂಪ್ರತಿ ತಾಜಾ ಸಂನ್ನದು ಪುಜೂರು ಮಾಡದೆ ನಿರುಪಾಧಿಕದಲ್ಲಿ  
 114. ಸರ್ವಮಾಂನ್ಯವಾಗಿ ನಡ್ಸತಾ ಸಂನದು ವಾಪ್ಸುಕೊಡುವಂತೆ ಸಹಾ ತಾಲೂಕಿ  
 115. ನ ಹಾಲ ಯಿಸ್ತಕಬಾಲ ಆಮೀಲರಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣೆಕೊಟುಯಿಧೀತು  
 116. ಆ ಮೇರಿಗೆ ಯಾವತ್ತನ್ನು ಶ್ರೀಮರದ ಹವಾಲುಮಾಡಿಕೊಂಡು ಶ್ರೀದೇವತಾ  
 117. ಪೂಜಾಧಿಕೈಂಕರ್ಯಗಳು ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆ ಮುಂತಾದ್ದು ಮಾಡುತ್ತಾ  
 118. ಪಾಠಪ್ರವಚನಾದಿ ಸದ್ವ್ಯಾಸಂಗದಿಂದಾ ನಿರಂತರದಲ್ಲು ಸರಕಾರದ  
 119. ಶ್ರ[ಶ್ರೇ]ಯಃಪ್ರಾರ್ಥನೆ ಮಾಡುತ್ತಾ ಶ್ರೀಮರದ ಶ್ರೀಗಳವರ ಪಾರಂಪರ್ಯವಾಗಿ  
 120. ಸರ್ವಮಾಂನ್ಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಯಿರುವದು ಯೆಂದು | ಆತ್ಮೇ  
 121. ಯಸ ಗೋತ್ರದ ಅಶ್ವಲಾಯನಸೂತ್ರದ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಯಿಂ  
 122. ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ  
 123. ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲಮಂಡನಾಯಮಾನ ನಿಖಿಲದೇ  
 \*124. ಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದಸಂಪದಧಿಪ್ಪಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀ  
 125. ಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನ ಅವಿಕಲಸುಧಾಕರಕುಲ  
 126. ಕ್ರಮಾಗತ ರಾಜಕೀತಿಪಾಲಪ್ರಮುಖನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾ  
 127. ಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀ  
 128. ಮದ್ರಾಃರಾಜರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾಥಪ್ರತಾಪಾಪ್ರತಿಮವೀರನ  
 129. ರಪತಿ ಬಿರುದೆಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾ  
 130. ರಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರವತ್ಸ್ಯಶರಭನಾಳ್ವ  
 131. ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರು

\* ಈ ಬಳಿ " ಶ್ರೀಚಾಮರಾಜವಡೆರ ಶನೂಜ ಕೃಷ್ಣ ರಾಜವಡೆರು " ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.



132. ದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವಡೆಯರವರು || ಶ್ರೀಮದಹೋ  
 133. ಬಲ ನೃಸಿಂಹಾಜ್ಞಾಲ್ಪಬೃಚತುನಪ್ತತಿಸಂಖ್ಯಾಕ ಸಿಂಹಾಸನಸ್ಥಾಯಿ  
 134. ಶ್ರೀಮದ್ವೈಷ್ಣವ ಭುಭೃದಧ್ಯಕ್ಷತ್ವಲಂಕೃತ ಶ್ರೀಮದ್ವೇದಮಾರ್ಗಪ್ರತಿ  
 135. ಪಾಪನಾಚಾರ್ಯ ಪರಮಹಂಸ ಪರಿವ್ರಾಜಿಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರಸ್ವ  
 136. ತಂತ್ರೋಭಯ ವೇದಾಂತಾಚಾರ್ಯ ಶ್ರೀಭಗವದ್ರಾಮಾನುಜ ಸಿಧಾಂತ  
 137. ಸಿಧಾರಣ ಸಾರ್ವಭೌಮ ಶ್ರೀಮದಹೋಬಲಮಠದ ಶ್ರೀಮಚ್ಚಟಕೋ  
 138. ಪ ಶ್ರೀರಂಗನಾಥಸ್ವಾಮಿಗಳವರಿಗೆ ನಮ್ಮ ಕುಲೇಷ್ಟದೇವತಾ ಶ್ರೀಚಾಮುಂ  
 139. ಡಿಶ್ವರಿ ಕೃಪಾಪ್ರೇರಿತ ನಿಜಾಂತಃಕರಣಶುಭಿಯಿಂದಾ ಬರೆಶಿಕೊಟ  
 140. ಗ್ರಾಮ ಭೂದಾನ ಸಾಧನ || ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದೌರ್ಭೂ  
 141. ಮಿರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚಪುರ್ವೇಚನಂಧ್ಯೇ  
 \*142. ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ ಪರ  
 143. ದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ ||  
 144. ಸ್ವದತ್ತಾಪುತ್ರಿಕಾ ಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ ಅನ್ಯದತ್ತಾಚಮಾತಾ  
 145. ಸ್ಯ ದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ || ಯೇ ಮಾತಾಪಿತೃಪಾದಭಕ್ತಿ  
 146. ನಿರತಾ ಯೇಚಾಪಿ ಸದ್ವಂಶಜಾ ಯೇವಾ ಭ್ರಾತೃಕಳತ್ರಪುತ್ರಸಹಿ  
 147. ತಾ ಯೇದೇವತಾರ್ಚಾರತಾಃ ಯೇ ಸಾಂಬ್ರಾಜ್ಯಪದೇಪ್ಸವಶ್ಚ ಸುಚಿ  
 148. ರಂ ಶ್ರೇಯೋಭಿಯುಕ್ತಾ ಜನಾಸ್ತೇ ನಿತ್ಯಂ ಪರಿಪಾಲಯಂತಿ ನಿತರಾಂ  
 149. ಧರ್ಮಾನಿರ್ಮಾ ಶಾಶ್ವಿತಾ || ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂ  
 150. ಶಜಾವಾ ಯೇಭೂಮಿಪಾನ್ಸತತಮುಜ್ಜಲಧರ್ಮಚಿತ್ತಾಃ ಮದ್ಧ  
 151. ಮರ್ಮೇವಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದಪದ್ಮಯುಗಳಂ  
 152. ಶಿರಸಾ ನಮಾಮಿ || ತಾರೀಖು ೨೫ನೆ ಮಾಹೆ ನವಂಬರ ೧೯೦೫ನೆಯಿ  
 153. ಸವಿ ಖತ್ತ ಅಪ್ಪಾಜಿರಾವ ಮುನಷಿ ಹಜೂರು

ಬೇರೆ ಕೈಬರಹದಲ್ಲಿ—

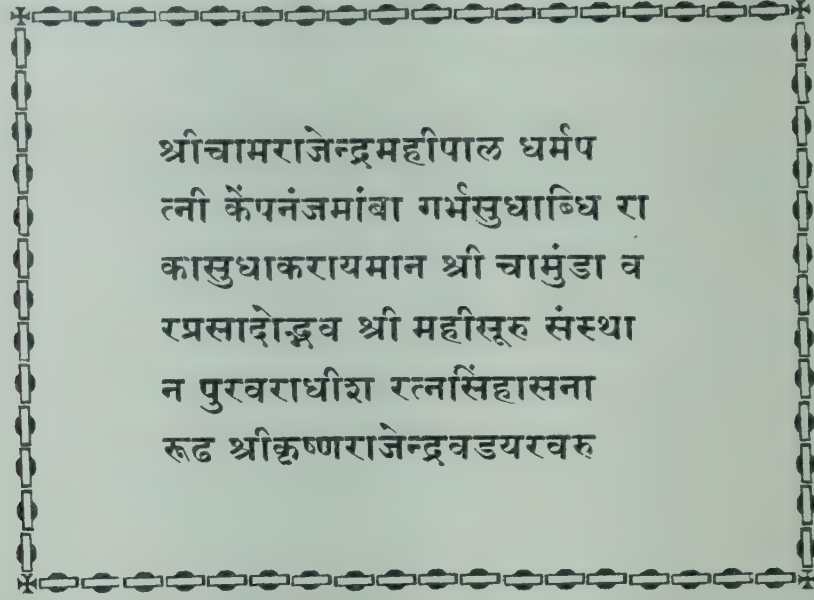
154. ಸದರಿ ಅಪಣೆ  
 155. ಕೊಡಿಶಿರುವ ಮೇರಿಗೆ ಅಸಲಿ ಮೂರು  
 156. ದಾಖಲಿ ಮುರುಕೆರೆ ವಂದುಕೆ ಯಿನಾಮ  
 157. ತಿ ಜಾತಾ ಬೇರೀಜು ಕಂಟಿರಾಯಿ ಸಾವಿರದ  
 158. ಮೂರು ವರಹಪು ಯಂಟುಹಣ ಮು  
 159. ಪಾಗು ವಿಸದ ಯೀ ಗ್ರಾಮವನ್ನು ತಮ  
 160. ಮಠಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾಧಿಕನ  
 \*161. ವರ್ಮಾನೃವಾಗಿ ಅನುಭವಿಶಿಕೊಂ  
 162. ಡು ಯೀ ಸಂಸ್ಥಾನದ ಶ್ರೇಯಃಪ್ರಾರ್ಥ  
 163. ನೆ ನಿಮಿತ್ತವಾಗಿ ಸದಾ ಸರ್ವರಲ್ಲಿ ಶ್ರೀಲಕ್ಷ್ಮೀ  
 164. ನೃಸಿಂಹ ಸಂನಿಧಿಯಲ್ಲಿ ಅಶೀರ್ವಾದ  
 165. ಪುರ್ವಕವಾಗಿ ಯೀ ಸಂಸ್ಥಾನದ ಅಭಿ  
 166. ವೃದ್ಧಿಯನ್ನುಚಿಂತಿಸುತಾ ಸುಖದಿಂ  
 167. ದ ಅನುಭವಿಶಿಕೊಂಡು ಬರಬೇಕು  
 168. ಯಂಬದಾಗಿ ನಾಲು ಪಾರ್ಥಿವವಿಸ್ತ

\* ಈ ಬಳಿ “ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನೂಜ ಕೃಷ್ಣರಾಜವಡೆರು ” ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

169. ಭುಧಾನದ ಶಾಶನಸಹಿ ರುಜು

170. 'ಶ್ರೀಕೃಷ್ಣ' (ಎಂಬುದಾಗಿ ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ)

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿ



ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

*Transliteration.*

1. Śrīkaṁṭhāchyuta-Padmajâdi-divishd-vaktrô-ttha-têja-chchhaṭâ-
2. sambhûtâm ati-bhîshana-praharâna-prôd-bhâsi-bâhâshṭakâm garjat-sairi-
3. bha-daitya-pâtita-mahâ-śûlâm trilôkîbhaya-prônâtha-vrata-dî-
4. kshitâm bhagavatîm Châmuṇḍikâm âsrayê || nidânam siddhînam nikhi-
5. la-jagatâm mûlam anagham pramânam lôkânâm prañaya-pada-
6. m aprâkṛita-girâm | param vastu śrîmat-parama-karuṇâ-sâra-bhari-
7. tam pramôdân asmâkam disatu bhavatâm apyavikalam || Harêr lîlâ-
8. varâhasya damshṭrâ-damḍas sa pâtu naḥ Hêmâdri-kalâśâ yatra
9. Dhâtrî chhatra-śriyam dadhau || namas-têstu varâhâya lîlayô-
10. dharate mahîm khura-madhya-gatô yasya Mêruḥ kaṇa-kaṇâyatê ||
11. pâtu trîṇi jaganti samtataṁ akûpârâd Dharâm uddharan krîḍâ-
12. Krôḍa-kalêbaras sa bhagavân yasyaika-damshṭrâmkure Kûrmaḥ kandati
13. nâlati dvirasanaḥ patramti Digdantino Mêruḥ kôśati Mêdinî
14. jalajati vyômâpi rôlambati || svasti śrî vijayâbhyudaya Śâ-
15. livâhana śaka varshaṁgaḷu 1747 ne sanda vartamâna Pârthiva-nâ-
16. ma-saṁvatsarada Kârttika śudha 15 Śukravâradallû Âtrêyasa-gô-
17. trada Âśvalâyana-sûtrada Rik-śâkhânu-vartigaḷâda Yim-
18. maḍi Kṛishṇarâja Vadayaravara paular-âda Châmarâja Vadayaravara
19. putrar-âda śrîmat-samasta-bhûmaṇḍala-maṇḍanâyamâ-
20. na nikhila-dêśâ-vataṁsa Karnâṭaka-janapada-sampad-adhisṭhâna-bhû-
21. ta śrîman Mahîśûra mahâ-samsthâna-madhya-dêdîpyamâna avi-
22. kala-sudhâkara-kula-kramâgata Râja-kshitipâla-pramukha-nikhi-



23. la-râjâdhirâja-mahârâja-chakravarti-maṇḍalânubhûta-  
 24. divya-ratna-simhâsanârûḍha śrīmad râjâdhirâja-râja-paramê-  
 25. śvara prauḍha-pratâpâpratima-vîra-narapati birudemtembara-  
 26. gaṇḍa lôkaikavîra Yadukula-payah-pârâvâra-kaḷânidhi sam-  
 27. kha-chakrâṃkuṣa-kuṭhâra-makara-matsya śarabha sâlva gaṇḍabhêruṃ  
 da dha-  
 28. raṇi-varâha-Hanumad-Garuda-Kaṇṭhîravâdyanêka-birudâṃkita Ma-  
 29. hîśûra Śrī-Kṛishṇarâja Vaḍayaravarû śrīmada-Ahôbala-  
 30. Nṛisimhâjñâ-labdha chatussaptati-saṃkhyâka-simhâsana-sthâyi-  
 31. śrīmad-Vaishṇava-bhûbhṛid-adhyakshatvalamkṛita śrīmad vêda-mârga-prati-  
 32. shṭhâpanâ-chârya paramahamṣa-parivrâjikâ-chârya sarvatantra sva-  
 33. tamtrôbhaya-vêdântâchârya śrī bhagavad Râmânuja-sidhâṃ-  
 34. ta-nirdhâraṇa sârvabhauma śrīmad Ahôbala maṭhâda śrīmat Sya-  
 35. takôpa Śrīranganâtha Svâmigaḷavarige baraśikoṭa grâma-bhû-dâ-  
 36. na-sâdhana-krama-venṭemḍare || śrī-maṭhâda Śrīlakshmînṛisimhadêvara  
 pûjâ ni-  
 37. vêdana dîpârâdhana vutsavâdi kaimkarya-gaḷige śrīmaṭhâdalli mâḍuva Brâ-  
 38. hmaṇa-saṃtarpaṇe muṃttâḍakke sahâ apêkshisi âgatakkaddu Hajarallû  
 39. tilipaḍisiddarimḍâ yî maṭhâdalli pûjâ saṃtarpaṇe vutsavâdigalû  
 40. niraṃtaradallu naḍayataka bagye Sôsale tâlku paiki Binakanahali grâma 1  
 41. Megaḍahali grâma 1 Nâgalagere grâma 1 yî mûru-grâmagalaṃnu  
 42. Hajûru Divân kacheri lekhâda dâkhale merige grâmada bêrîju sâgavalî  
 43. baradaṃnnu parâṃmarisi sarvamâṃnyavâgi appaṇe koṭṭiruva vivarâ  
*(22 lines following contain a mode of calculation of revenue)*  
 66. haṇâ muppâgu-vîsada yî-grâmagalaṃnu nikhila-surâsura-  
 67. makuṭa-têjo-râji-nîrâjita-pâda-pîṭharâda naṃma kulêshṭa-dêvatâ  
 68. śrī Châmuṃḍîśvari-prîtyarthavâgi sahiramṇyôḍaka-dâna-dhârâ-pu-  
 69. rassaravâgi yî grâmagalaṃ yidakke sêrida yalle chatuṣ simâ  
 70. bhûmi sahâ śrī Kṛishṇârpaṇa-pûrvaka sarvamâṃnyavâgi | śrīmada  
 71. Ahôbala Nṛisimhâjñâ-labdha-chatussaptati-saṃkhyâka-simhâsana-sthâ-  
 72. yi śrīmad Vaishṇava-bhûbhṛid adhyakshatvâlamkṛita śrīmad vêdamârga  
 pra-  
 73. tiṣṭhâpanâchârya paramahamṣa parivrâjakâchârya sarvatantra svataṃ-  
 74. trôbhaya-vêdântâchârya śrī bhagavad-Râmânuja-sidhâṃta-nirdhâra-  
 75. ṇa sârvabhauma śrīmad-Ahôbala-maṭhâda śrīmat Syatakôpa Śrīraṃ-  
 76. ganthâa-svâmigaḷavarige || Âtrêyasa-gôtrâda Âśvalâyana-sûtra-  
 77. da Rîksâkhânuvartigaḷâda Yimmaḍi Kṛishṇarâja-vaḍayaravara pau-  
 78. trarâda Châmarâja-oḍeyaravara putrarâda śrīmat samasta-bhûmaṃ-  
 79. ḍala-maṃḍanâyamâna-nikhila-dêśâvatamṣa Karnâṭaka-janapada samppada-  
 80. dhishṭhâna-bhûta śrīman Mahîśûra mahâ-samsthâna-madhya-dêdîpyamâna



81. avikala sudhâkara-kula-kramâgata Râjakshitîpâla pramukha nikhila
82. râjâdhirâja mahârâja-chakravarti-maṇḍalânubhûta-divya-ratna-
83. simhâsanârûḍha śrîmad râjâdhirâja râjaparamêśvara prau-
84. ḍha-pratâpâ-pratima vîra-narapati birudemtembara-gaṇḍa lôkaika-vî-
85. ra Yadukula-payah-pârâvâra-kalânidhi samkha-chakrâm-kuśa ku
86. ṭhâra makara matsya-śarabha-sâlva-gaṇḍabhêruṇḍa-dharaṇî-varâha Hanu-
87. mad-Garuda Kanṭhiravâdyanêka birudânkita Mahîsûra śrî Kṛishṇa-
88. râja-vadayaravaru || chandrôparâgaparvaṇi-puṇṇya-kâlādallu nam-
89. mma mâtâ-pitṛigalige śâśvata-puṇṇyalôkâvâsa-śidhyarthavâgi
90. dhâreyaneradu koṭṭevâda kâraṇâ yi grâmagala yalle chatuṣ sîmâ
91. bhûmi vaḷagaṇa gadde beddalu tôṭa tuḍike kâḍâramba nîrâramba ma-
92. gga manevana jâtikûṭa samayâchâra suṃkkâ poṃmumârga karaga-
93. paḍi suṃkkâ hatti poṃmu âlesuṃkkâ kabinadapoṃmu charâdâya
94. hulluḥaṇâ vuppina môḷe yîchala pairu maḍḍi patanṅa poppaḷi śige kem-
95. punulu madive kuḍavaḷi suṃkkâ kuriterige giḍagâvalu soppina tôṭa
96. tippehaḷa maravaḷi phala-vṛiksha muntâdaralli śrîgandha hortu kaḍime
97. yâvattu bâbugaḷamnnu śivâyî bérîjige dâkhalâda alâyidâ sâ-
98. gavaḷi âgiyiruva bâje bâbugaḷu sahâ yâvattamnnu śrî maṭṭhada-
99. lli dêvarapûje Brâhmaṇa-saṃtarpaṇe muntâdakke nirupâdhika sarvamâm-
100. nyavâgi anubhavisuvadû | yî grâmagala yalle chatuṣsîmâ vaḷagaṇa
101. nidhi nikshêpa jala taru pâshâṇa akshîṇa âgâmi sidha sâdhyamgaḷemba
102. [asṭa] bhôga tēja svâmyaṅgaḷu śrî maṭṭhake saluvadû | î grâmagala-
103. . . . śrî maṭṭhada havâlu mâḍi koḍataka bagyu Târâṇa-saṃvatsarada varige
104. yî grâmagala mêle bâki yiruva haṇa vajâ mâḍikoṭṭu sara-
105. kârakke tegaduḷonḍu raśîdi koḍuva hâgu Pârthiva-saṃvatsarada
106. . . . [ha] ṇâ sarakârakke vasûlâddu śrî maṭṭhakke koṭṭu raśîdi tegedu
107. koḷuva hâgu yî grâmada raitarige kâlve kelasa hortu kaḍame
108. biṭṭi bégâri muntâda vupadrava yillada hâge nadsuvamṭeyû
109. yî grâmagala yalle chatuṣsîmege vâmanamudre śilâ-pratishṭhe
110. mâḍsi koḍuvamṭeyu śrîgandha hortu kaḍame yâvattu bâbugaḷam-
111. nnu śrî maṭṭhada havâlu mâḍi koṭṭu śrîmaṭṭhadimḍâ hosḷâgi kerekatṭe
112. kaṭṭisikonḍu yâvadaralli yesṭu jâsti huṭṭuvaḷi mâḍikomḍâgyu
113. varshaṃprati tâjâ saṃnnadu vujûru mâḍade nirupâdhikadalli
114. sarvamânyavâgi nadsutâ saṃnnadu vâpsu koḍuvamṭe sahâ tâlûki-
115. na hâla yistakabâla Âmîlarige saṃnnadu appaṇe koṭu yidhîtu
116. â mêrige yâvattamnnu śrîmaṭṭhada havâlu mâḍikomḍu Śrîdêvatâ-
117. pûjâdi kaimkaryagaḷu Brâhmaṇa-saṃtarpaṇe muntâddu mâḍuttâ
118. pâṭha-pravachanâdi sad-vyâsaṅgadimḍâ niraṃtaradallu sarakârada
119. sra [śrê] yah-prârthane mâḍuttâ śrîmaṭṭhada śrîgaḷavara pâraṃparyavâgi
120. sarvamânyavâgi anubhavisî koṃḍu yiruvadu yeṃdu | Âtrê-



121. yasa gôtrada Āśvalâyana sûtrada Rîksâkhânuvartigaḷâda Yim-  
 122. mmaḍi Kṛishṇarâja vaḍayaravara pautrarâda Châmarâja vaḍayaravara  
 123. putrarâda śrîmat samasta bhûmamḍaḷa mamḍanâyamâna nikhila-dê-  
 124. śâvatamsa Karnâṭaka janapada sampad-adhishthânabhûta śrîman-Mahî-  
 125. sûra mahâ-samsthâna-madhya-dêdîpyamâna avikala-Sudhâkara-kula-  
 126. kramâgata Râja-kshitipâla-pramukha nikhila râjâdhirâja mahârâ-  
 127. ja-chakravarti-mamḍalânubhûta-divyaratna-simhâsanârûḍha śrî-  
 128. mad râjâdhirâja râjaparamêśvara prauḍha pratâpâ pratima-vîra na-  
 129. rapati birudemtembara gaṇḍa lôkaika-vîra Yadukula-payah-pârâvâ-  
 130. ra-kaḷânidhi samkha-chakrâmkusa kuṭhâra makara matsya śarabha sâlva  
 131. gaṇḍabhêrumḍa dharanî-varâba hanumad garuḍa kaṇṭhîravâ dyanêka  
 biru-  
 132. dâmkita Mahîsûra Śrî-Kṛishṇarâja-vaḍayaravaru || śrîmad Ahô-  
 133. bala Nṛsimhâjñâ-labdhâ-chatusaptati-samkhyâ-simhâsana-sthâyi  
 134. śrîmad Vaishṇava bhubbṛid-adhyakshatvalamkṛita-śrîmad-vêdamârga-  
 prati-  
 135. shṭhâpanâchârya paramahamsa-parivrâjikâchârya sarvatamtra-sva-  
 136. tamtrôbhaya-vêdântâchârya śrî bhagavad Râmânûja-sidhânta-  
 137. nirdhâraṇa-sârvabhauma śrîmad Ahôbalaṁṭhâda śrîmat Śaṭakô-  
 138. pa Śrîraṁganâtha-svâmigalavarige nammma kulêshṭa-dêvatâ śrî  
 Châmum-  
 139. ḍisvari-kṛipâ-prêrita-nijântaḥkaraṇa-sudhiyimḍâ bareśi koṭa  
 140. grâma bhûdâna-sâdhana || Āditya-chandrâv ânilô nalaścha dyaaur bhû-  
 141. mir âpô hṛidayam Yamaścha ahaścha râtriścha vubhêcha samdhye  
 142. dharmascha jânâti narasya vṛittam || sva-dattâ dviguṇam puṁnyam para-  
 143. dattânu-pâlanam para-dattâpahârêṇa svadattam nishphalam bhavêt ||  
 144. sva-dattâ putrikâ Dhâtrî pitṛidattâ sahôdarî anya-dattâ cha mâtâ-  
 145. sya dattâm bhûmim parityajêt || yê mâtâ pitṛi-pâda-bhakti-  
 146. niratâ yê châpi sadvamśajâ yê vâ bhrâtri-kaḷatra-putra-sahi-  
 147. tâ yê dêvatârchâ-ratâḥ yê sâmbrâjya-padepsavaścha su-chi-  
 148. ram śrêyôbbhiyuktâ janâs te nityam paripâlayanti nitarâm  
 149. dharmân imân śâśvitân || mad-vamśajâḥ para-mahîpati-vam-  
 150. śajâ vâ yê bhûmipâs satatam ujvala-dharma-chittâḥ maddha-  
 151. ram eva satatam paripâlayanti tat-pâda-padma-yugaḷam  
 152. śirasâ namâmi || târikha 25 ne mâhe Navambara san 1825 ne yi-  
 153. savi khatta Appâjirâva munashi hajûru

*In a different handwriting—*

154. sadari apane  
 155. koḍîsiruva mêrige asali mûru  
 156. dâkhali muru kere vamduke yinâma-

157. ti jâtâ bérîju kaṇṭirâyi sâvirada
158. mûruvarahavu yaṇṭuhana mu-
159. pâgu visada yî grâmavamnnu tamma
160. maṭṭha pâraparyavâgi nirupâdhikasa-
161. rvamânyavagi anubhavisi koṃ-
162. ḍu yî samsthâna śrêyah-prârtha-
163. ne nimityavâgi sadâ sarvaralli śrî Lakshmî-
164. nṛiṣimha-saṃnidhiyalli âśîrvâda-
165. purvakavâgi yî samsthâna abhi-
166. vṛidhiyamnnu chintasutâ sukhadinu-
167. da anubhaviṣikoṇḍu barabêku
168. yambadâgi nâu pârthiṣi vapista
169. bhu-dhâna śâsana sahi ruju
170. Śrīkṛishṇa (signature in Kannaḍa)

Seal

*Translation.*

**Lines 1—14.**

I meditate on the goddess Châmuṇḍikâ born from the mass of light issuing from the mouths of Śiva, Viṣṇu, Brahma and other gods, whose eight arms glow with dreadful weapons, who pierces with her great trident the roaring Buffalo demon and who has taken a vow to rid the three worlds of fear. May the cause of all Siddhis (supernatural powers), the root of all worlds, the faultless authority for all people, the favourite resort of the Vêdas, the glorious perfect supreme Reality, full of the essence of the greatest mercy, grant us joy and also to you. May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth with Mêru as the pinnacle bore the charm of a parasol, protect us. Obeisance to you, Varâha, lifting the Earth in sport, lying in the middle of whose hoof, Mêru looks like a minute grain of dust. May the god with the sportive Boar form, lifting the Earth from the ocean, in the shoot of whose single tusk the tortoise looks like a bulbous root, the serpent like a stalk, the elephants of the regions like leaves, Mêru like a bud, the Earth like a lotus, and the sky too like a bee — ever protect the three worlds.

**Lines 15—28.**

Be it well. In the year 1747 of the auspicious Śâlivâhana era, in the (cyclic) year Pârthiva, on Friday the 15th lunar day of the bright half of the month Kârtika, Śrī Kṛishṇarâja Vaḍeyar, grandson of Immaḍi Kṛishṇarâja Vaḍeyar and son of Châmarâja Vaḍeyar, of Ātrêyasagôtra and Āśvalâyanasûtra and Rik-Śâkhâ, possessed of the titles râjâdhirâja râjaparamêśvara (the usual titles next follow as in the Progeny Lotus Inscription, *see* p. 167 of the Mysore Archæological Report for 1935).



**Lines 29—36.**

granted the following written charter of the gift of lands to the illustrious Syatakôpa Śrîranganâthasvâmi of the great Ahôbala-Maṭha, who is invested by the command of the god Nṛisimha of Ahôbala with the headship over the Śrîvaishṇava gurus seated in the 74 *simhâsanas* (*lit.* thrones, seats of spiritual power), the preceptor in the establishment of the Vedic path, Paramahansa, Parivrâjakâchârya, an adept in all the tantras, teacher of the two schools of philosophy (Sanskrit and Tamil), a master in expounding the teachings of the revered Râmânuja.

**Lines 36—43.**

As it has been represented before the huzur (the king) that a grant should be made for carrying on the worship of the god Lakshmînṛisimha of the above matt, and for the food offerings, illuminations, festivals and other services of the above god and also for the feeding of Brahmans conducted in the matt:—We have ordered the grant as sarvamânya of the three villages Binakanahalli, Megadahalli, and Nâgalagere in the taluk of Sôsale for the conducting of the worship, feeding and other services in this maṭha after a perusal of the land revenue records of the villages in the registers of the Hajur Dewan Kachêri.

**Lines 44—65.**

*Details of the grant:—*

(1) Net revenue income of the village Binakanahalli and its hamlet—604 varahas and  $2\frac{1}{4}$  haṇas.

Gross income of the village Binakanahalli and its hamlet—627 varahas,  $4\frac{3}{4}$  haṇas and 1 vîsa.

*Deduct* from this for Inam lands:  $24\frac{1}{2}$  varahas,  $3\frac{1}{4}$  haṇas and 1 vîsa [for two temples, 1 varaha, *Bhatamânya* (for Brahmans) for 5 persons,  $22\frac{1}{2}$  varahas,  $2\frac{1}{4}$  haṇas and 1 vîsa, free land for *tôti* and *talâri*, 1 varaha and 1 haṇa; total 24 varahas, 8 haṇas, 1 hâga and 1 vîsa].

Balance—602 varahas,  $6\frac{1}{2}$  haṇas.

*Add* to this  $1\frac{1}{2}$  varahas and 3 hâgas:  $\frac{1}{2}$  varaha and  $4\frac{3}{4}$  haṇas for khâdi or loom tax; and 6 haṇas for kambli loom tax.

Total—604 varahas,  $2\frac{1}{4}$  haṇas.

574 varahas, 6 haṇas, 1 hâga and 3 vîsas for the year Târaṇa.

29 varahas, 5 haṇas, 3 hâgas and 1 vîsa: luksânu in the area of cultivated land.

604 varahas, 2 haṇas and 1 hâga.

(2) 354 varahas and 1 vîsa: bêriz for the village Megadahalli and its hamlet = 355 varahas and 1 vîsa.

*Deduct* for the rent-free land granted for the watchman—18 haṇas.

*Add* for the income from red yarn and tobacco tax—8 haṇas.

354 varahas and 1 vîsa.

(Net income) 347 varahas, 2 haṇas, 3 hâgas and 3 vîsas: for Târaṇa.

6 varahas, 7 haṇas and 2 vîsas: luksânu in the area of cultivated land.

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354 varahas and 1 vîsa.

(3) 45 varahas,  $6\frac{1}{2}$  haṇas: for Nâgalagere village with a hamlet and tank.

Bêrîz—44 varahas and  $8\frac{1}{2}$  haṇas.

*Deduct* for rent-free land granted to the watchman—3 haṇas.

Balance—44 varahas and  $5\frac{1}{2}$  haṇas.

*Add* for the tax on red yarn and khâdi loom tax— $9\frac{3}{4}$  haṇas.

Also tax on tobacco  $1\frac{1}{4}$  haṇas.

Total 45 varahas,  $6\frac{1}{2}$  haṇas for the year Târaṇa.

Total 1003 varahas, 8 haṇas, 3 hâgas and 1 vîsa.

Total bêrîz for the 3 villages, 3 hamlets and 1 tank = 1027 varahas, 3 haṇas, 1 hâga and 2 vîsas.

*Deduct* for the Inams in force—26 varahas, 9 haṇas, 1 hâga and 1 vîsa.

Balance—1000 varahas, 4 haṇas and 1 vîsa.

*Add* for miscellaneous receipts of income—3 varahas, 4 haṇas and 3 hâgas.

Total 1003 varahas and 8 haṇas, 3 hâgas and 1 vîsa.

967 varahas, 5 haṇas, 3 hâgas and 2 vîsas for the year Târaṇa.

36 varahas, 2 haṇas, 3 hâgas and 3 vîsas for luksânu in the cultivated land for the year Târaṇa.

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All together 1003 varahas, 8 haṇas, 3 hâgas and 1 vîsa.

#### **Lines 65—76.**

These villages of the total annual revenue of Kaṇṭirâyi thousand and three varahas, eight haṇas, 3 hâgas and 1 vîsa have been given with pouring of water and presentation of gold for the love of Śrî Châmuṇḍêśvari, our tutelary deity, worshipped by all the gods and demons, whose jewelled diadems cast their lustre on her feet. All these villages with their four boundaries and the lands situated within them have been given free of taxes, as an offering for the God Kṛishṇa, to the illustrious Śyatakôpa Śrîranganâthasvâmi of the Ahôbala-maṭha, an emperor in the interpretation of the system of philosophy of Râmânujâchârya, a teacher of two Vêdântas (Tamil Prabandhams and Sanskrit Upanishads), a master of all the tantras, chief of ascetics, establisher of the Vedic path, invested with the headship of the Śrîvaishṇava gurus of the 74 thrones by the direction of the god Ahôbala Nṛisimha:—



**Lines 76—120.**

Śrī Kṛishṇarâjavadēyar of Mahîsûr, possessed of the titles râjâdhirâja, etc., granted (the above villages) with pouring of water (to the above svâmi) on the holy occasion of the lunar eclipse for the attainment of everlasting regions of bliss by (his) parents. Accordingly all the rights within the four boundaries of the said villages including rice lands, dry lands, gardens big and small, lands depending upon rain or irrigation, loom tax, house tax, tax on caste meetings or religious disputes, tolls, customs dues, road tax, tax on melting of metals, tax on cotton and on sugar-cane crushers, tax on iron, tax on moveables, fodder tax, tax on salt pans, tax on bastard date palm (îchala-pairu), tax on incense (maḍḍi), tax on tanning bark? (patanga poppali), tax on soap nut (sîge), tax on red yarn, marriage tax, tax on widow marriage (kûḍuvali sunka), tax on sheep, all jungle growth, pastures, vegetable gardens, manure pits, trees, and orchards excluding sandal trees and all the *bâje-bâbu* (miscellaneous receipts) on cultivated lands not included in the *beriz*—all these rights will be enjoyed by the donee free of taxes for the service of gods in the matt, feeding of Brahmans, etc. The eight rights of possession and powers within the four boundaries of the said villages including treasure on the surface or buried, water courses, trees, minerals, imperishables, futures, actualities and possibilities will accrue to the matt. Orders are given to the present and future Âmils of the taluks to permit the dues on the lands in the villages up to the year Târana to be paid to the government after issuing receipts for the same, and to cause the revenues collected by the Government for the year Târana to be paid to the matt after taking a receipt from the matt authorities and to exempt the cultivators of the villages from forced labour for government except for repairs of their channels, and to cause boundary stones with the effigy of Vâmana to be set up in the four boundaries of the villages and to make over all the revenues of the villages to the matt with the exception of income on sandal trees and to permit the matt authorities to collect whatever increased revenue they could get by constructing new tanks and embankments and to allow the villages to be enjoyed free from taxes or imposts without insisting on the production of a fresh sannad every year and to make over this sannad to the donee. The illustrious head of the above holy matt will take over the said property to his possession and enjoy the same free of taxes in spiritual succession conducting the services of the gods, feeding of Brahmans, and other sacred duties including the recital and teaching of holy scriptures and pray continuously for the welfare of the government (sarakâr).

**Lines 121—153.**

To the above effect we, Kṛishṇarâja Vadēyar of Mahîsûr, possessed of the titles râjâdhirâja, etc., have granted this charter of the gift of land to the illustrious Śaṭakhôpa Śrîranganâthasvâmi of Ahôbala-Maṭha, an emperor in the interpretation of the revered Râmânuja's philosophical writings, teacher of both Vêdântas, etc.,



with our mind influenced by the grace of Châmundêśvari, our tutelary deity. The sun, moon, etc., know man's actions. Protecting another's charity is twice as meritorious as making a gift oneself, etc. The land given by a man is his own daughter, the land given by his father is his sister, the land given by others is his mother. Hence, one should not enjoy land gifted away. Those who are engaged in devotion to their parents, those who are of good birth, those who possess brothers, wives, and sons, those who are devoted to the worship of gods, those who are desirous of royal power, those who are ever prospering—all these persons will protect these charities for ever.

Those kings, whether they be my descendants or descendants of other kings, who protect this charity of mine at all times, intent on dharma,—To their lotus feet I bow my head.

Dated 25th November 1825: Writing of Appâji Râo Munshi Hajûru.

**Lines 154—170.**

As per above order you may enjoy as sarvamânya, free of imposts, in spiritual succession, the above three Asali (principal villages), three *dâkhalê* (hamlets) and 1 tank with the *beriz* (annual revenue) of Kaṇṭirâyi 1003 varahas, 8 haṇas, 3 hâgas and 1 vîsa excluding inam, and pray always for the welfare of the state in the presence of the god Lakshmînṛisimha and enjoy the lands in happiness. With the above prayer we present this charter of the gift of land with our signature.

Śrî Kṛishṇa.

Seal below with the writing: Śrî Kṛishṇarâjêndra Vaḍayar, seated on the jewelled throne, a moon to the milky ocean Kempanajamâmbâ, lawful wife of Châmarâjêndra Mahîpâla and born by the grace of Śrî Châmundâmbâ, and the lord of the excellent city Mahisûru-samsthâna-pura.

*Note.*

This sannad records the grant of certain villages Binakanahalli, Megaḍahalli and Nâgalagere with hamlets thereof and a tank situated in Sôsale Taluk (now T.-Narsipur Taluk) to the guru Śaṭhakôpa Ranganâthasvâmi of the Śrîvaishṇava Matt at Ahôbala (in Karnul District) by Kṛishṇarâja Vaḍeyar III, king of Mysore. The guru is called the chief of the 74 spiritual leaders of the Śrîvaishṇavas by the grace of the god Lakshmînṛisimha, a master in the expounding of Râmânuja's system of philosophy and religion. The grant is made for the worship of the gods in the matt, the chief of which is Lakshmînṛisimha, for the feeding of Brahmins, and for the teaching of holy scriptures to disciples, etc.

The sannad is dated 25th November 1825 and Ś 1747 Pârthiva sam. Kâr. śu 15, Friday.

The usual seal and signature are found at the end of the grant.



It may be added here that the Ahôbala Matt has several disciples among the Śrīvaishnavas in Southern India and has its headquarters near Madras. The gift by the king of Mysore to the pontif of the matt at Ahôbala is also referred to in the Annals of the Mysore Royal Family.

## MYSORE DISTRICT.

43

MYSORE TALUK.

At the village Hemmanahalli in the hobli of Ilavâla, on a stone to the north of the Mahalingêśvara temple.

Size 2' × 2'.

Kannada language and characters.

ಮೈಸೂರು ತಾಲ್ಲೂಕು ಇಲವಾಲ ಹೋಬಳಿ ಹೆಮ್ಮನಹಳ್ಳಿ ಮಹಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರದಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 2'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನ ಮಲ್ಲತಳೆ
2. ಕಾಡುಕೊಂಗುನಂಗಲಿ ಬನವಾಸೆ ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಗೊ
3. ಣ್ಣ ಭುಜಬಳವೀರ ಗಂಗನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮ
4. ಲ್ಲ ಚಲದಂಕರಾಮ ನಿಸಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀ ವೀರಬಲ್ಲಾಳು ದೇ
5. ವರ ಸರ್ವಾಂಗಲಕ್ಷ್ಮಿ ಬಮ್ಮಲ ಮಹಾದೇವಿಯರ ತಂದೆ ಶ್ರೀಮನ್ಮಹಾ
6. ಪಸಾಯತಂ ಪರಮ ವಿಸ್ವಾಸಿ ಮೊಖರಿ ಲಕ್ಕಯ್ಯಂಗಳ ಬೆಸದಿಂ
7. ಹೆಗಡೆ ಮಹದೇವಂಗಳು ಸಖವರಿ ೧೧೧೧ನೆಯ ಕೀಲಕಸಂ
8. ವತ್ಸರದ ಅಮಾವಾಸೆ ಸೂರ್ಯಗ್ರಹಣ ಸುಕ್ರವಾರದಂದು ಹೆ
9. ಮೈನಹಳಿಯ ಮೂಲಸ್ತಾನ ಶ್ರೀ ಗಂಗೇಶ್ವರದೇವರ ನಂದ
10. ದೀವಿಗೆಗೆ ತೆಲಗಹೊಯ್ಸಲಮನೆ . . . . . ಗಾಣದ ಸುಂಕವಂ ಸರ್ವ
11. ನಮಸ್ಕವಾಗಿ ಧಾರಾಪೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟ ಎರಡುಸಲ
12. ಗೆಯ ಬೆದೆಗದ್ದೆ ಬೆದ್ದಲೆವೊಂದು ಬೇಲಿ ನಂದಿಯುಮಂ ವಿನಾಯಕನು
13. ಮುಂ ಮಾಡಿಸಿದ ಕಣ್ಣತ್ತರ ಕೆಱೆಯ ಗವುಂಡನ ಮಗ ಮದಿ [ಗ] ಪುಂಡ
14. ಕಣ್ಣತರ ಕೆನವಗವುಂಡ ಬಲ್ಲಾಳಗವುಂಡ ಕೇತಗವುಂಡ ಗ
15. ಪುಂಡಚ ಇದಮ್ಮವಂ ಪ್ರತಿಪಾಳಿಸುವರು ಸ್ತಾನಪ
16. ತಿ ಉಡೆಯಾಂಡೆಯ ಮಕಳು ಮಾದಯಾಂಡೆ ಪಂಡಿತಾಂಡೆ ಇಥ
17. ಮ್ಮವಂ ಪ್ರತಿಪಾಳಿಸುವರು | ಪ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ವೆ
18. ಕಾಯ್ವಪುರುಷಂ ಗಾಯುಂ ಜಯಶ್ರೀಯುಮಕ್ಕುವಿದಂ
19. ಕಾಯ್ದುಕಾಯದ ಮಾಹಾಪಾಪಿಗೆ ಎಕ್ಕೋಟಿ ಮುನೀಂದ್ರ
20. ರಂ ಕವಿಲೆಯಂ ವೇದಾಡ್ಯರಂ ಕೊಂದುದೊಂದ ಯಸಂ ಪೊ
21. ದ್ವಿಪುದೆಂದು ನಾಳುಪುದು ಸರಾಕ್ಷರಂ ಧಾತ್ರಿಯೊಳು

*Transliteration.*

1. svasti śrīman mahâ-maṇḍalêśvaram Tribhuvanamalla Tale-
2. kâḍu Kongu Nangali Banavâse Gangavâḍi Noṇambavâḍi-go-
3. ṇḍa bhujabaḷa Vîragamgan asahâya-sûra Sanivâra-siddhi giridurggama-
4. lla Chaladankarâma nisankapratâpa Hoysaḷa Śrī Vîraballâḷu-dê-
5. vara sarvvâṃgalakshmi Bammala-mahâ-dêviyara tamde śrīman mahâ-
6. pasâyatam parama-visvâsi Mokhari-Lakkayyamgaḷa besadiṃ
7. Hegade Mahadêvamgaḷu sakhavari 1111 neya Kîlaka-sam-
8. vatsarada amâvâse sūryagrahaṇa Sukravâradandu He-
9. mmanahaḷiya mûlastâna Śrīgangêśvara-dêvara nanda-
10. dîvigege Teliga Hoysaḷa mane . . . . . gâṇada sunkavam sarvva-
11. namasyavâgi dhârâ-pûrvvakam mâḍi biṭṭa eraḍu sala-
12. geya bedde gadde beddale vondu bêli Nandiyumam Vinâyakanu-
13. mum mâḍisida Kaṇṇattara Kereyagavunḍana maga Madi [ga] vunḍa
14. Kaṇṇatara Kesavagavunḍa Ballâḷagavunḍa Kêtagavunḍa Ga-
15. vunḍacha i darmmavam pratipâḷisuvaru stânapa-
16. ti Uḍeyâṇḍeya makalu Mâdayâṇḍe Paṇḍitâṇḍe idha-
17. rmmavam pratipâḷisuvaru | priyad imdimt idan eyde
18. kâyva purushamg âyumu jayaśrîyum akkum idam
19. kâydu kâyada mâhâ-pâpige ekkôṭi munimdra-
20. ram kavileyam vêdâḍhyaram koṇḍudomḍ ayasam po-
21. rddipudemḍu sâripudu salâksharam dhâtriyolu

*Translation.*

Be it well By the order of mahâpasâyta parama-visvâsi Mokhari Lakkayya, father of Bammala-mahâdêvi, queen (Sarvânga Lakshmi) of the illustrious mahâ-maṇḍalêśvara, Tribhuvanamalla, capturer of Talekâḍu, Kongu, Nangali, Banavâse, Gangavâḍi and Noṇambavâḍi, bhujabaḷa-vîraganga, unassisted warrior, Sanivâra-siddhi, giridurggamalla, a Râma in moving battle, possessor of undoubted prowess, Hoysaḷa Vîraballâḷudêvar :—

Hegade Mahadêva granted with pouring of water and free of imposts the tax on oil-mills of the *teliga* (oil-monger) Hoysaḷa houses for the perpetual lamp of Gangêśvaradêvar of the *mûlasthâna* in Hemmanahaḷli on Friday, the new moon day with the solar eclipse in the year Kîlaka, the Śaka year 1111.

He also granted two salages of wet land and one bêli of dry land. He also set up Nandi (Bull) and Vinâyaka (in the temple). Madigavunḍa, son of Kereyagavunḍa, Kaṇṇatara Kesavagavunḍa, Ballâḷagavunḍa, Kêtagavunḍa, and Gavunḍacha will protect this charity. Mâdayâṇḍe and Paṇḍitâṇḍe, sons of the sthânapati Uḍeyayâṇḍe, will look after this charity.



May the person who protects this out of love be long-lived and prosperous. That sinful man who out of anger does not protect this will incur the infamy of killing seven crores of ascetics, tawny cows, and priests skilled in the Vêdas :— Thus proclaim on earth these letters on stone.

*Note.*

This record belongs to the reign of the Hoysala king Ballâla II and is dated Ś 1111 Kîlaka corresponding to 1188 A.D. The details Amavâsyê and Sûryagrahaṇa and Śukravâra of the dating are given but the month is omitted. Taking the details given, the date of the record seems to be equivalent to 24th August 1188 (the month omitted being Nijâ Śrâvaṇa).

The record is a temple grant consisting of the grant of certain taxes and some lands and making of images of Vinâyaka and Bull for the Gangêśvara temple at Hemmanahaḷli, now called Mahalingêśvara temple. These grants, etc., are said to have been made by Heggade Mahadêva under the orders of mahâ-pasâyta Mokhari Lakkayya, father of Bammalamahâdêvi, queen of Ballâla II. Bammaladêvi, queen of Ballâla II, is met with in several inscriptions (E.C. V, Channarayapatna 229, 254; E.C. XII, Tiptur 35; E.C. III, Mysore 9). Her elder brother Mailânâyaka seems to have made similar grants for the Śankarêśvara temple at the same village Hemmanahaḷli (E.C. III, Mysore 9 of Ś 1118). Mokhari Lakkayya, the queen's father, is also met with in a record of Hulikal of 1179 A.D. as the ruler of Hulikal in Nirgundanâḍ (E.C. XII, Tiptur 35).

44

At the same village Hemmanahaḷli, on a viragal to the left of the Mahalingêśvara temple.

Size 4'—6" × 3'—0.

Kannada language and characters.

ಅದೇ ಹೆಮ್ಮನಹಳ್ಳಿ ಮಹಾಲಿಂಗೇಶ್ವರ ದೇವಾಲಯದ ಎಡಗಡೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4½' × 3'.

1ನೆಯ ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾಮಣ್ಣಿಳೇಶ್ವರ ಶ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡು ಕೊಂಗುನಂಗಲಿ ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಉ
2. ಚ್ಚಂಗಿ ಹಾನುಂಗಲು ಬನವಸೆ ಬೆಳ್ಳಲಮಂಗೊಣ್ಣ ಭುಜಬಳ ಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರು ದೋ
3. ರಸಮುದ್ರದ ನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರಲು
4. ಪ್ರಮಾದೀಚ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೩ ಸೋಮವಾರದಂದು ಶ್ರೀಮತು ಪಿರಿಯರಸಿ ಬಮ್ಮಲಮಹಾದೇವಿಯ
5. ರ ಅಧಿಕಾರದಲು ||

*Note.*

This viragal inscription is incomplete as it breaks off in line 5 after mentioning Bammaladêvi. For some reason or other the details regarding the battle which

took place at the spot as depicted in the sculptures on the vîragal pointing to a man fighting with a boar and ascending to Svarga and Kailâsa, are not engraved in the inscription.

As it is, the record gives the titles of the Hoysala king Ballâla II and his queen Bammala-mahâdêvi is described as ruling (adhikâradalu). The date is also given as Pramâdîcha sam. Pushya śu 3 Sôma-vâra. The only year Pramâdîcha in the reign of Ballâla II, coincides with Ś 1115 and taking this year the date given is equivalent to Monday 27th December 1193 A.D.

## 45

At the same village Hemmanahalli, on a vîragal to the south of the Mahalingêśvara temple.

Size 4' × 2'—6".

Kannada language and characters.

ಅದೇ ಹೆಮ್ಮನಹಳ್ಳಿ ಮಹಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2½'.

## I ಅಡ್ಡಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ತಳೆಕಾಡು
2. ಬನವನೆ . . . . . ಗೊಣ್ಣ . . . . .
3. . . . . ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯುತ್ತವಿರೆ

## II ಅಡ್ಡಪಟ್ಟಿ—

4. ಹಿರಿಯುರ ಕಣ್ಣತ್ತರ ಕೆನವಗವುಣ್ಣ ಮಯ್ಯೂರ ಕೆನವಗವುಣ್ಣನ ಹಡ
5. ದ ಮಗಂಕಾಟ . . . . ಕೆನವಮರಿವನೆ ಸೀಮೆಯಲು
6. ಗುಡಿಬಿಟ್ಟಿದ್ದಲ್ಲಿ ಕೆನವಯದೇವಂಗೆ ಬಿಟ್ಟ ಮಣ್ಣು ಕಣ್ಣತ್ತಹಳಿಯ
7. ಅಯ್ಯೂರು ಗುಳಿಮಣ್ಣು ಮಾನ್ಯ ಇ ಧರ್ಮ ನಳಿಹಿದ ಗಂಗೆಯ ತ
8. ಡಿಯ ತಂಗಳು ಕವಿಲೆಯ ಕೊಂದ ಅಯಿಗುಳ ಬೆದೆ ಗದೆ ಹೊಲ

## Note.

This vîragal record is full of lacunæ as several letters are quite worn out and have become illegible. It belongs to the Hoysala period and is probably of the same reign as the previous two records, viz., Ballâla II.

It seems to state that during the reign of the above king, certain gaudas named Kaṇṇattara Kesavagavuṇḍa of Hiriyavura, Maysûr Kesavagavuṇḍa's son Kâṭa and Kesava had encamped in Marivase-sîme (guḍi-bittiddalli) and — Kesavayadêva was granted as *mānya* land of the extent of 500 guḷis in Kaṇṇattahalli. An imprecation is laid against those who violate this charity —stating that such persons will be guilty of killing *Tangelu* kavile (cows) on the banks of the Ganges. The area of the land given is stated at the end of the inscription as 5 koḷagas of wet and dry lands.

The grant is apparently an instance of land grants for military service made in the times of the Hoysala kings.



Of the villages named in the grant, Hiriyaavura is near T.-Narsipur in T.-Narsipur Taluk. Marivase is the village Marase in Mysore Taluk within a distance of about 10 miles from Hemmanahalli.

The phrase tangelu-kavile is met with in several inscriptions and the exact meaning of tangelu is not clear. (See E. C. IX, Hoskote 154, 155; Channapatna 9.)

No date is contained in the record. The characters seem to belong to the close of the 12th or the beginning of the 13th century A.D.

## 46

At the same village Hemmanahalli, on the base of the pillar set up in front of the Śankarêśvara temple.

Kannada language and characters.

ಅದೇ ಇಲವಾಲ ಹೋಬಳಿ ಹೆಮ್ಮ ನಹಳ್ಳಿ ಶಂಕರೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ಕಂಬದ ಬುಡದಲ್ಲ.

- |                                |   |
|--------------------------------|---|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಸೋವಿದೇವಪ್ರಿಥುವಿ | 5. ದಿಗವಡನ ಹಳೆಯ ಹೊ                             |
| 2. ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತ[ವಿ]ರ       | 6. ಏಕೇರಿಯ ಬಾಚಿಗವಡನ                            |
| 3. ಲು ಸುಭಕ್ರಿತು                | 7. ಮಗ ಸಂಬುವ್ಯ ಮಾಡಿಸಿ                          |
| 4. ಸಂವತ್ಸರದಂದು ಮ               | 8. ದ ಕಂಭ (ಚಂದ್ರಸೂರ್ಯರನ್ನು ಕೊನೆಯಲ್ಲಿ ಕೆತ್ತಿದೆ) |

*Transliteration.*

1. svasti śrī Sôvidêva prithuvi-
2. rājyaṃ geyutta[vi]ra-
3. lu Subhakritu-
4. samvatsaradandu Ma-
5. digavaḍanahaḷiya Ho-
6. rakeriya Bâchigavaḍana
7. maga Sambuvya mâḍisi-
8. da kambha.

*Translation.*

Be it well. While Sôvidêva was ruling the earth:—In the year Subhakrit, Sambuvya, son of Bâchagavaḍa of Horakeri (outer streets) of Madigavaḍanahaḷi, got this pillar made.

*Note.*

The record states that the above pillar was set up by a person named Sambuvya in the year Subhakrit in the reign of Hoysala king Sômêśvara. The only year Subhakrit in the above reign corresponds to 1242 A.D. and hence this record belongs to 1242 A.D.

## 47

At the same place on the base of a pillar in the centre of the maṇṭapa to the south of the temple.

## Kannada language and characters.

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದಕಡೆ ಮಂಟಪದ ಮಧ್ಯದಲ್ಲಿರುವ ಕಂಬದ ಬುಡದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

- |                            |   |
|----------------------------|---|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಸೋಮೇಶ್ವರದೇ  | 5. ಪುಡನಮಗ ಬಾಚಿಗವು                               |
| 2. ವ ಪ್ರಿಥುವಿ ರಾಜ್ಯಂಗೆಯ್ಯು | 6. ಬಾಚಿಗ[ವು]ಡನ ಮಗ ಬ                             |
| 3. ತ್ತಿರಲು ಸುಭಕ್ರಿತು       | 7. ಮಾಚಮಾಡಿಸಿದ ಕಂ                                |
| 4. ಸಂವತ್ಸರದಂದು ಚಾಮಗ        | 8. ಬ ಶ್ರೀ (ಕೊನೆಯಲ್ಲಿ ಚಂದ್ರ ಸೂರ್ಯರನ್ನು ಕೆತ್ತಿದೆ) |

## Transliteration.

1. svasti śri Sômêśvaradê-
2. va prithuvirâjyamgeyyu-
3. ttiralu Subhakritu-
4. samvatsaradandu Châmaga-
5. vudana maga Bâchigavu-
6. Bâchiga[vu]ḍana maga Ba-
7. mâcha mâḍisida kam-
8. ba śrî

## Note.

This is similar to the previous record and belongs to the same reign, viz., that of Sômêśvara and the same year Śubhakrit corresponding to 1242 A.D. This records the setting up of the pillar (in the southern maṇṭapa) by Bamâcha, son of Bâchigauḍa, who was the son of Châmagaḍa.

## 48

At the village Kallûru Nâgênahalli in the same hobli of Ilavâla on a vîragal standing behind the Śambhulingêśvara temple.

Size 5'—6" × 3'.

## Kannada language and characters.

ಅದೇ ಇಲವಾಲದ ಹೋಬಳಿ ಕಲ್ಲೂರು ನಾಗೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಶಂಭುಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂಭಾಗದಲ್ಲಿ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'—6" × 3'.

- |                                       |                              |
|---------------------------------------|------------------------------|
| 1. ಸ್ವಸ್ತಿ ರಕ್ಕಸನೊಂಬಮ್ಮಂ ಪಲ್ಲನಾಭರ     | 3. ವಿ ಸತ್ತಂ ವೇಳೆವಡಿಯ ಅರಸಿಗನಮ |
| 2. ಣಂ ಶ್ರೀಮತ್ ಪಾಳಿಗಣ್ಣಿ ಪೂಣ್ಡು ನೆಪ್ಪಿ | 4. ಯ್ದುನ                     |

## Transliteration.

1. svasti Rakkasa Nolambam Pallavâbhara-
2. ṇam śrîmat Pâliganṇe pūṇḍu nere-
3. pi sattam vēle-vadiya Arasigana ma-
4. yduna



## Translation.

Be it well. *Vêlevadiya* (one who keeps his word of promise?) Arasiga's brother-in-law (name not given) made a vow and completed it and died for the illustrious Rakkasa Noḷamba Pallavâbharana Pâḷiga.

## Note.

This records the death by a warrior whose name is not given, by suicide. He is stated to have taken a vow to die for his master the Noḷamba king Rakkasa-Noḷamba Pallavâbharana Pâḷiga. The occasion was probably the death of his master. The sculptures on the vîragal on which the inscription is engraved include a panel in which a man is sitting and his head is cut off by another.

Such instances of suicide corresponding to the harikari of the Japanese are common in the mediæval history of the Karnâṭaka. A well-known example of this is the death of Kuvara Lakshma on the death of his master king Ballâḷa II and depicted on a pillar in the compound of the Hoysalêśvara temple at Halebîd.

No date is given. The characters seem to belong to the 11th century A.D.

## 49

At the village Kumârabîḍu in the hobli of Ilavâla, on an oil-mill stone in the koḍige land granted for the god (Śiva).

Kannada language and characters.

ಅದೇ ಇಲವಾಲ ಹೋಬಳಿ ಕುಮಾರಬೀಡಿನ ದೇವರ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿರುವ ಗಾಣದ ಕಲ್ಲಿನಮೇಲೆ.

- |                            |                            |
|----------------------------|----------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕ ವರಿಷ  | 8. ಬೀಡಿನ ದೇವರ ನಂದಾದೀವಿಗೆ ಆ |
| 2. ೧೩೪೨? ನೆ ಜಯಸಂವತ್ಸ       | 9. ದಂಣಾಯಕರು ಸಕಳ ಚಂದ್ರಾಕ್ಷು |
| 3. ರದ ಮಾರ್ಗಿಶಿರ ಬಹುಳ       | ದಾರಾಪೂರ್ವಕ ಮಾಡಿಕೊಟ್ಟು      |
| 4. ಪುತ್ರರಾಯಣ ಸಂಕ್ರಾ        | 10. ಕೊಟ್ಟುದು ಇಗಾಣಹೊಲ       |
| 5. ನ್ನಿಯ ಲಗ್ನದಲು ಶ್ರೀಮ     | 11. ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ       |
| 6. ನೃಹಾಲಿಂಗಣ್ಣಾಯಕರಕು       | 12. ಗಗಂಣ ನಾಯಕ              |
| 7. . . . . ದಣ್ಣಾಯಕರು ಕುಮಾರ |                            |

## Note.

This inscription records the gift of the above oil-mill and the field in which it is set up to the god (Śiva) at the village Kumârabîḍu for defraying the expenses of lighting a perpetual lamp by Gagannadannâyaka, son of Mahalinganânâyaka. The date of the grant is given as uttarâyana-sankrânti in the dark half of Mârgasîra in the year Jaya, Śaka year 1342. Śaka 1342 corresponds to the year Śārvari and not Jaya. The nearest Jaya corresponds to Ś 1336 or 1414 A.D.

## T.-NARSIPUR TALUK.

At the town of T.-Narsipur in T.-Narsipur hobli, on a slab lying in the Car Street in front of the house of Ratnam Śrīnivasa Aiyangâr.

Size 3' × 1'.

Kannada language and characters.

ತಿರುಮಕೂಡಲು ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾದಲ್ಲಿ ತೇರಿನ ಬೀದಿಯಲ್ಲಿರುವ ರತ್ನಂ ಶ್ರೀನಿವಾಸಾಯ್ಯಂಗಾಯರ ಮನೆಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1'.

1. . . . . ರದ ಜ್ಯೇಷ್ಠನು ದ ಸಪ್ತಮಿ ನುಕ್ರವಾರದಂದು ಅಲುಗೋಡನಾಸಿಕರು ಧುಚಿಯಾ
2. ವಾರು ಬನದಾಡೆಯ ಮಗ ಅಮಿತಾಯು ತಂಮೋಳಗೊಡಂಬಟ್ಟು ವಿಭಾಗ ನಾನ

## Note.

This record is very incomplete as only a portion of the slab is preserved, the rest being cut off and removed elsewhere. It seems to state that on Friday, 7th lunar day of the bright half of Jyêhṭha in the year . . . . . the *sthānikas* (temple trustees) of Âlugôḍ Village, including Buchiyâ[ṇḍe], Banadâḍe's son Amitâyu, made a division of property with mutual consent.

Neither the Śaka year nor the cyclic year is contained in the record, nor is any king named. The characters seem to belong to the 14th century A.D.

At the village Âlgôḍ in T.-Narsipur hobli, on a fragmentary slab in the platform of Kari Bommappanagudi near the village entrance.

Kannada language and characters.

ಕಸಬಾ ಹೋಬಳಿ ಅಲ್ಲೋಡು ಗ್ರಾಮದ ಊರಬಾಗಿಲ ಬಳಿ ಇರುವ ಕರಿ ಬೊಮ್ಮಪ್ಪನ ಗುಡಿಯ ಜಗತಿಯಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲು.

1. ಟ್ಟಿ ತನ್ನ ಕೊಡಗೆ ಯಾದ ಹೆ  
ಮತ್ತೊಂದು ಪಕ್ಕದಲ್ಲಿ—

1. ದ್ವವಸಿಗಾಲುಂ ತನ್ನ ಕೊಡಂಗೆಯಾದ ಕಿಟ್ಟಿಯಲಿಕ್ಕ

## Note.

This record is very fragmentary as only a portion of the inscription slab is found. It seems to relate to the *koḷagi* (rent-free lands granted for some service) lands of some person not named, one of which was called Herddavasigâl and another was situated in the low-lying wet lands of the village.

No other information is available. The characters seem to belong to the 12th century A.D.



At the same village Âlgôd, on a pillar to the left of the bali-mantapa near the village entrance.

Kannada language and characters.

ಅದೇ ಆಲೋಡು ಗ್ರಾಮದ ಉಪಬಾಗಿಲಿನಲ್ಲಿ ಇರುವ ಬಲಮಂಟಪದ ಎಡಭಾಗದ ಕಂಬದಲ್ಲಿ.

- |                                   |                              |
|-----------------------------------|------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ವೀರನಾರಸಿಂಗ         | 6. ಚಾರಿ ದೊಡಯಚರಿಯ ಮಗ ಕೆತಚಾ    |
| 2. ದೇವರು ಪ್ರತಿವೀ ರಾಜ್ಯಂಗ          | 7. ರಿ ಬೊಗಾಚಾರಿ ಮಾಡಿಸಿಕೊಟ್ಟದೆ |
| 3. ಯುತ್ತುಮಿರೆ ಸಕವರಿಷಂ             | 8. ವಾಲಯ . . . . . ಹಸ         |
| 4. . . . ಬಹುಧಾನಿಯ ಸಂವತ್ಸರದ ಭಾದ್ರಪ | 9. . . . . ಕಾಚರಿ             |
| 5. ದ ಬ ೧೦ ಸೊ ಆಲುಗೋಡ ಅರ್ಕಸಾಲೆ ಬಳ   |                              |

Note.

This records the construction of the above temple by Kêtâchâri Bôgâchâri, son of the goldsmith Bâlâchâri Doḍayâchâri, belonging to the village Âlgôd during the reign of Vîra Nârasimhadêvar on Monday, 10th lunar day of the dark half of Bhâdrapada in the year Bahudhânya.

No Śaka year is given. The king named is the Hoysala king Narasimha-dêva. Whether the record belongs to Narasimha I, Narasimha II or Narasimha III has to be determined. The year Bahudhânya occurred in the reigns of Narasimha I and Narasimha III. The characters seem to belong to the 13th century. Hence it may belong to the reign of Narasimha III. Taking the latter reign, Bahudhânya corresponds to 1278 A.D. and the whole date is equivalent to 12th September 1278 A.D.

At the village Kurubûr in Mûgûr hobli, on a slab standing in the tank bund.

Size 5' × 4'.

Kannada language and characters.

ಮೂಗೂರು ಹೋಬಳಿ ಕುರುಬೂರು ಗ್ರಾಮದ ಕೆರೆಯೊರೆಯಮೇಲೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು. (ಈ ಕಲ್ಲು ಪೂರ್ವದಲ್ಲಿ ಕೆರೆಯ ಕೋಡಿಯಲ್ಲಿ ಹೂತುಹೋಗಿತ್ತು. ಈಚೆಗೆ ಇದನ್ನು ತಂದು ಕೆರೆಯ ಪಿರಿಯಮೇಲೆ ನಿಲ್ಲಿಸಿದ್ದಾರೆ).

ಪ್ರಮಾಣ 5' × 4'.

ಮುಂಭಾಗ—

- |                              |   |
|------------------------------|---|
| 1. ಸ್ವಸ್ತಿಶ್ರೀಮನು ಮ          | 8. ೪ ದೇವರು ದೋರಸಮುದ್ರದ                   |
| 2. ಹಾಮಂಡಲೇಶ್ವರಂ ದ್ವಾರಾವ      | 9. ನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕಥಾ ವಿ              |
| 3. ತೀಪುರವರಾಧೀಶ್ವರಂ ಕೊಂಗುನ    | 10. ನೋದದಿಂ ಪ್ರಿಥ್ವೀರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರಲು |
| 4. ಂಗಲಿ ತಳಕಾಡು ಬನವಾಸೆ ಹಾನುಂ  | 11. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಸರ್ವಾರ್ಥ   |
| 5. ಗಲುಚ್ಚಂಗಿಗೊಂಡ ಭುಜಬಲ ವೀ    | 12. ಧಿಕಾರಿ ಸೇನಾಧಿಪತಿ ಹಿರಿಯ ದಂ           |
| 6. ರ ಗಂಗ ನಪ್ಪಹಾಯ್ ಸೂರ ನಿನ್ನಂ | 13. ಡನಾಯಕ ಲಕುಮಯ್ಯಂಗಳ ಬೆಸದಿ              |
| 7. ಕಪ್ಪತಾಪ ಹೊಯ್ಯಳ ವೀರಬಲ್ಲಾ   | 14. ಹೆಗ್ಗಡೆ ತಿಕಯ್ಯಂಗಳು ಶುಭಕ್ರಿತು        |

ಹಿಂಭಾಗ—

- |                                |                              |
|--------------------------------|------------------------------|
| 1. ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಸು ೧೪ ಅ    | 7. ಗೆ ಗಂಗೆಯ ತಡಿಯಲು ನಾಸಿರ ಕವಿ |
| 2. ದಿ ವಾರದಂದು ಕುಣಿಬೂರ ಹೆಗ್ಗೆ   | 8. ಲೆಯ ಕೊಂದ ಪಾಪದಲು ಹೋಹರು     |
| 3. ಶ್ವರದೇವರ ನಂದಾದೀವಿಗೆ ಆಚಂದ್ರಾ | 9. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋ   |
| 4. ಕಫ ತಾರಂ ಬರನಡವಂತಾಗಿ ಆ ಗಾಣದ   | 10. ಹರೇತಿ ವಸುಂಧರಾಂ ಪಷ್ಠಿ     |
| 5. ಸುಂಕವಂ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ     | 11. ವ್ಯರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಯಾಂ |
| 6. ಕೊಟ್ಟ ಧರ್ಮ ಈ ಧರ್ಮವ ನಳಿದವಂ   | 12. ಜಾಯತೆ ಕ್ರಿಮಿ             |

*Transliteration.*

*Front—*

1. svasti śrīmanu Ma-
2. hāmaṇḍalēśvaram Dvārāva-
3. tī-puravarādhiśvaram Kongu Nam-
4. gali Talakāḍu Banavāse Hānum-
5. gal Uchchamgi-gonḍa bhujabala Vi-
6. ragangan ashahāya- sūra nissam-
7. ka-pratāpa Hoysala Vīra-ballā
8. la Dēvaru Dōrasamudrada
9. neleviḍinalu sukha-samkathā-vi-
10. nōdadim prithvī-rājyaṃ geyyuttiralu
11. svasti śrīman mahāpradhānam sarvā-
12. dhikāri sēnādhipati hiriya daṃ-
13. ḍanāyaka Lakumayyamgaḷa besadi
14. heggaḍe Tikayyamgaḷu Śubhakritu-

*Back—*

1. samvatsarada Phālguna su 14 Â-
2. divāradandu Kuribûra Heggê-
3. śvara-dēvara nandādīvige â chandrâ-
4. rka- tārāmbara naḍavamtāgi â gāṇada
5. sunkavam dhārâ-pūrvakam māḍi
6. koṭṭa dharmma î dharmmāvan alidavam-
7. ge Gaṃgeya taḍiyalu sāsira-kavi-
8. leya konda pāpadalu hôharu
9. svadattām paradattām vā yô
10. harēti vasundharām shashṭi-
11. rvvarsha-sahasrāṇi viśṭhāyām
12. jāyate krimi

*Translation.*

Be it well. While the mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, capturer of Kongu, Nangali, Talakāḍu, Banavāse, Hānungal and



Uchchangi, Bhujabala-Vîraganga, unassisted warrior, nissankapratâpa Hoysala Viraballâladêvar was ruling the earth in peace and wisdom at Dôrasamudra :—

Be it well : under the orders of the mahâpradhâna sarvâdhikâri sênâpati hiriya-daṇḍanâyaka Lakumayya :—

Heggade Tikayya granted with pouring of water to last for as long as the moon, sun and stars endure the tax on the oil-mill for the perpetual lamp for the God Heggêśvara of Kuṛibûr, on Sunday, 14th lunar day of the bright half of Phâlguna in the year Śubhakṛit.

He who violates this charity will incur the sin of killing thousand tawny cows on the banks of the Ganges. He who seizes land given away by oneself or by others will be born as a worm in ordure for sixty thousand years.

*Note.*

This records the grant of tax on oil-mill for the perpetual lamp of the God Heggêśvara of Kuṛibûr by Heggade Tikkayya under the orders of mahâpradhâna sarvâdhikâri Lakumayya in the reign of Ballâladêvar, the Hoysala king.

The dating is imperfect as it does not give the Śaka year, but gives only the cyclic year Śubhakṛit. As Śubhakṛit does not occur during the reign of Ballâla II and the record is too early for Ballâla I, it can belong to Ballâla III's reign (1291-1342). Taking this reign Śubhakṛit corresponds to 1302 A.D. and the tithi Phâl śu 14 is equivalent to 3rd March 1303 which is a Sunday as stated in the grant.

54

At the same village Kurubûr, on an oil-mill stone lying in the land of Mallappa.

Tamil language and characters.

ಅದೇ ಕುರುಬೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಪ್ಪನ ಹೊಲದಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲುಗಾಣದ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.  
ತಮಿಳು ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

*Transliteration.*

1. Yilkora-Kâmun-
2. ḍan śeyvitta kâṇa

*Translation.*

Oil-mill made by Yilkora-Kâmunḍan.

*Note.*

This is an oil-mill gifted by Yilkora-Kâmunḍan probably for the use of the Śiva temple referred to in the previous grant. The characters seem to belong to the 13th century A.D.

## 55

At the village Karuhatti in the same hobli, on a small slab in the mantapa of Basavêśvara temple.

Size 1'—6" × 1—6".

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ಕರುಹಟ್ಟಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಸವೇಶ್ವರನ ಮಂಟಪದಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1½'.

1. ನಂದೀಶ್ವರ ದೇವರ ದೀಪಾ
2. ರಾಧನೆಗೆ ಕೊಟ್ಟ ಕೊ
3. ಡಗೆ ಮಾಳಂಗಿಯ
4. ನಾಡ ಕಿಣುವತ್ತಿ

5. ಲಿ ೨೦೦ ಮಂಣ್ಣನು ಆ
6. ರು ಅಳಿವಿದರು ಗೊವ
7. ಕೊಂದ ಪಪಕೆ ಹೊಹರು

*Note.*

This records the grant of a kodage land consisting of 200 manṇus in the village Kiruvatti, situated in Mālangiyanāḍ (district round Mālangi, a village near Talkāḍ) for the perpetual lamp for the God Nandīśvara. An imprecation is given that those who confiscate this will incur the sin of killing cows.

No date is given nor king named. The characters seem to belong to the 14th century.

## 56

At the village Hosapura in the same Mûgûr hobli, on a slab standing near the village entrance on the road to Talakāḍ.

Size 2' × 2'.

Kannada language and characters.

ಮೂಗೂರು ಹೋಬಳಿ ಹೊಸಪುರ ಗ್ರಾಮದ ಉರಬಾಗಿಲ ಓಣಿಯ ಬಳಿ ತಲಕಾಡಿಗೆ ಹೋಗುವ ರಸ್ತೆಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 2'.

1. ರ ಉದ್ರಿ ಸಂ| ದ ಭಾದ್ರಪದ
2. ಬ ೧೦ ಲು ಮಂಚಂಣನವ
3. ರು ರಾಮಾಣ ಅಯ್ಯ

4. ಗಳಿಗೆ ಕೊಟ್ಟ ಕೊಡಗೆ
5. ಯ ಮನೆ ಗದ್ದೆ ಬ ೧
6. ಬೆದಲು ೨೦೦

*Note.*

This records the grant of a kodage to Rāmaṇṇa Ayya by Manchaṇṇa on the 10th lunar day of the dark half of Bhādrapada in the year Raudri. The grant is stated to have consisted of a house, wet land of the sowing capacity of 1 khaṇḍuga and 300 measures of dry land.

The characters seem to belong to the 18th century.



At the village Tottavâdi in the hobli of Talakâd, on a slab standing to the right of the Nârâyanasvâmi temple.

Size 4'—6" × 3'—6".

Kannada language and characters.

ತಲಕಾಡು ಹೋಬಳಿ ತೊಟ್ಟವಾಡಿ ಗ್ರಾಮದ ನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಬಲಭಾಗದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ.

ಪ್ರಮಾಣ 4½' × 3½'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ [ಶಕ ವರುಷ]
2. ೧೪೪೯ ಸಂಧುವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಸರ್ವ [ಜಿತ್ಸಂವತ್ಸ]
3. ರದ ಜ್ಯೇಷ್ಠ ಬ ೧೨ ಲೂ ಶ್ರೀ ಮಂಮಹಾಮಂಡ [ಲೇಶ್ವರಕ್ಕ]
4. ಪ್ಲ ದೇವರಾಯ ಮಹಾರಾಯರೂ ಸುಖದಲಿಪು [ಧ್ವಿರಾಜ್ಯಂಗ]
5. ಯ್ಯುತಿರಲಾಗಿ ಪುಂಮುತ್ತೂರ ವೀರ ಸೂರನಂಜಪ್ಪೊಡೆ
6. ಯರನಿರೂ [ಪ] ದಿಂದ [ಪ್ರಭುತ್ವಕ್ಕೆ] ಸಲುವ ತೊಟ್ಟವಾಡಿ [ಮ]
7. ಹಾ ಗ್ರಾಮವನೂ ಪುಂಮುತ್ತೂರ ಆಶ್ಲಾಯನ ಸೂತ್ರ ರುಕ್ಕಿ ಶಾ [ಖೆ]
8. ಕಾಶ್ಯಪಗೋತ್ರದ ಚಾಮರಸರ ಮಕ್ಕಳು ಹೊಂನಕಳನ ದೇವಗಳಿಗೆ [ಕೊಟ್ಟ]
9. ಶಿಲಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದಡೆ ಜೇಷ್ಠ ಬ ೧೨ ಲು ಆ ಕ್ರುಷ್ಣರಾ [ಯರಿಗೆ]
10. ಧರ್ಮವಾಗಬೇಕೆಂದು ಅವರತಂದೆ ನರಸಣ ನಾಕರಿಗೆ ಪುಣ್ಯವಾಗ
11. ಬೇಕೆಂದು ಪಂಪಾಕ್ಷೇತ್ರದ ತುಂಗಭದ್ರಾತೀರ ವಿರೂಪಾಕ್ಷ ಲಿಂಗದ ನೆನಿಧಿ [ಯ]
12. ಲ್ಲಿ ನಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ ನರಸಪ್ಪಯನವರು
13. ಹೊಂನಕಳ ದೇವಗಳಿಗೆ ನಿಮ ಪುತ್ರಪೌತ್ರಪಾರಂಪರೆ ಆಗಿ ಆ ಚಂದ್ರಾ [ರ್ಕ್ಕ]
14. ಸ್ತಾಯಿಗಳಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿಕೊಂಡು ಬಹಿರೆಂದು ಆ ಗ್ರಾಮದ
15. ಭೂಮಿಯಲು ವಾಮನ ಮುದ್ರೆಯ ಕಲ್ಲನುಹಾಕಿಸಿ ಶಿಲಾಶಾಸನವನು ಗ್ರಾಮ
16. ಮಧ್ಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಸಿ ಕೊಟ್ಟವಾಗಿ ಆ ನೀಮೆಯೊಳಗುಳ್ಳ ನಿಧಿನಿ
17. ಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಪ್ಪಭೋಗ
18. ತೇಜಸ್ವಾಮ್ಯಗಳನು ನೀಪು ಅಧಿಕ್ರಯದಾನ ಪರಿವರ್ತನೆಗಳನು ನಡೆಸಲುಳ
19. ವರೆಂದ ನಮ ಸರುಚಿಯಿಂದೆ ಕೊಟ್ಟ ಗ್ರಾಮದ ಶಿಲಾಶಾಸನ ||
20. ಇದಕೆ ಪ್ರಮಾಣಂ ಸದ
21. ತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇ
22. ಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇಯೋ
23. ನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತುಪದಂ

*Transliteration.*

1. svasti śrī jayâbhyudaya Śâlivâhana[śaka varusha]
2. 1449 sandu varttamânakke saluva Sarva[-jit-samvatsa]-
3. rada Jyêshṭha ba. 12 lû śrīmaṁ mahâmaṇḍa- [lêsvara Kri-]
4. shṇadêvarâya-mahârâyarû sukhadali pru- [thvî-râjyam ge-]
5. yyuttiralâgi Vummuttûra Virasûra Nanjappode-
6. yara nirû[pa]dimda [prabhutvake] saluva Tottavâdi [ma]-

7. hâ-grânavanû Vummuttûra Âslâyanasûtra Rukkiâ [khe]
8. Kâsyapagôtrada Châmarasara makkaḷu Honnakalasa-dêvagalige [kottu]
9. śilâ-sâsanada kramaventendade Jêshṭha ba. 12 lu â Krushṇarâ[yarige]
10. dharmavâgabêkendu avara thande Narasaṇa-nâkarige puṇyavâga-
11. bêkendu Pampâ-Kshêtrada Tungabhadràtîra Virûpâkshalingada samnidhi  
[ya]
12. lli sahiranyôdaka-dhârâ-pûrvaka-vâgi â Narasappayanavaru
13. Honnakalasa-dêvagalige nimma putra pautra pârapare âgi â-chandrâ  
[rkka-]
14. stâyigalâgi sukhadimda anubhavisikoṇḍu bahirendu â grâmada
15. bhûmiyalu Vâmanamudreya kallanu hâkisi śilâ-sâsanavanu grâma-
16. madhyadalli pratishṭheyannu mâḍisi koṭṭevâgi â-śimeyolaḡuḷa nidhi ni-
17. kshêpa jala pâshâṇa akshîṇi âgâmi sidha sâdhya[m]gaḷemba ashta-bhôga
18. tēja-svâmyagaḷanu nîvu âdhi-kraya dâna parivartanegaḷanu naḍesalu [ḷa]-
19. varenda namma saruchiyimda koṭṭa grâmada śilâ-sâsana||
20. idake pramâṇam sada-
21. ttâ dviguṇam puṇyam paradattânupâlanam para-dattâpahârê-
22. ṇa sva-dattam nishphalam bhavêt<sup>1</sup> dâna-pâlanayôr madhye dâna-chchhrâyô-
23. nupâlanam dânat svargam avapnôti pâlanâd achyutam padam

*Translation.*

Be it well. In the 1449th year of the prosperous Śâlivâhana era, the year Sarvajit being current, on the 12th lunar day of the dark half of Jêshṭha, while the illustrious mahâmaṇḍalêśvara Kṛishṇadêvarâya was ruling the earth :—

Under the nirûp of Vîrasûra Nanjappaḍeyer of Vummuttûr, the great village Toṭṭavâḍi belonging to his rule has been granted under this stone charter to Honnakalasadêva, son of Châmarasa of Vummuttûr, of Âslâyana-sûtra, Rukśâkhe and Kâsyapa-gotra, as follows :—

On the 12th lunar day of the dark half of Jyêshṭha, for the merit of Kṛishṇarâya and the spiritual welfare of his father Narasaṇa Nâyaka, we Narasappaya have granted in the presence of Virûpâksha-linga on the banks of Tungabhadrà in Pampâ-kshêtra to Honnakalasadêva the following charter on stone of the village (Toṭṭavâḍi) with pouring of water on gold and of our own free will :—

You might enjoy the village in happiness for as long as the moon and sun endure with your sons and grandsons and their descendants. We have set up in the lands of the village stones marked with the effigy of Vâmana and a stone sâsana in the middle of the village. You may enjoy the eight rights within the boundaries of the village comprising treasure on the surface or underground, water springs, minerals, imperishables, futures, ready and possible income and are entitled to effect the mortgage, sale, gift or barter of the village.



The *pramāṇa* (authority) for this:—Protection of a gift made by another is twice as meritorious as making a gift oneself. By taking away another's gift, one's own gift becomes useless. Between making and maintaining a gift, maintenance is more meritorious than making a gift. By making a gift one goes to Svarga (Heaven); by protecting one (already made) a man goes to a region from which there is no fall.

*Note.*

This records the gift of the village Tottavâdi by Narasappaya under the orders of the chief of Ummattûr named Nanjappaḍeyar for the merit of King Kṛishṇarâya of Vijayanagar, son of Narasâ Nâyaka, to a person named Honnakalasadêvar, son of Châmarasa of Ummattûr who belonged to Kâśyapagôtra and Âśvalâyana-sûtra. The usual rights of property over the village were granted, and stones marked with the figure of Vâmana, were set up in the village to mark the boundaries.

The date of the gift is given as 12th lunar day of the dark half of Jyêshṭha in the year Sarvajit, 1449th year of the Sâlivâhana era and corresponds to 26th May 1527 A.D.

The grant is stated to have been made at Pampâkshêtra.

The usual imprecatory verses conclude the grant.

Nanjarâya Vaḍeyar, chief of Ummattûr, is referred to in several inscriptions (*see* Gundlupet 5 of 1504, 107 of 1512, etc.).

58

At the same village Tottavâdi, on another slab at the same place near the Nârâyanaśvâmi temple.

Size 3' – 6" × 2'.

Kannada language and characters.

ಅದೇ ನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2'.

- |                                    |                             |
|------------------------------------|-----------------------------|
| 1. ಶುಭ ಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು | 6. ಜ ಒಡೆರು ತೊಟ್ಟವಾಡಿಗ್ರಾಮ   |
| 2. ದಯಶಾಲಿವಾಹನ ಶಕವರುಷ               | 7. ವನು ಶ್ರೀಮಾದಪಟ್ಟಣದ ವಿರ    |
| 3. ೧೫೪೩ ಸಂದದುರ್ಮತಿಸಂ               | 8. ಕತ್ತಮರಕ್ಕೆ ನಿವಾರ್ಪಿತಕ್ಕೆ |
| 4. ವತ್ಸರದ ಅಪಾದ ಬ ಜ ಲ               | 9. ಕೊಟ್ಟೆವು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ  |
| 5. ಶ್ರೀಮತು ಮೈಸೂರ ಚಾಮರಾ             |                             |

*Transliteration.*

1. śubham astu svasti śrī vijayâbhyu-
2. daya Śâlivâhana śaka varusha
3. 1543 samda Durmati-sam-
4. vatsarada Âshâdha ba 5 lu
5. 'śrîmatu Maisûra Châmarâ-

6. ja-oderu Toṭṭavâḍi- grâma-
7. vanu śrī Mâdapattanaḍa vira-
8. kta-maṭṭhakke sivârppitaḱke
9. koṭṭevu śrī śrī śrī

*Translation.*

Good fortune. Be it well. On the 5th lunar day of the dark half of Âshâḍha in the year Durmati, 1543rd of the auspicious Śâlivâhana era :—

The illustrious Châmarâja Oḍer of Mysore granted as an offering to Śiva, the village Toṭṭavâḍi for the virakta-maṭṭha at Mâdapattana.

*Note.*

This records the gift of the village Toṭṭavâḍi to a Lingâyat matt at Mâdapattana (in Gundlupet Taluk) by the Mysore king Châmarâja Vaḍeyar VI (1617-1637). The date of the gift is given as Ś 1543 Durmati sam. Âshâ. ba 5 and is equivalent to June 28, 1621 A.D. As can be seen from the previous grant, the village had been given nearly 100 years before to a Brahman (?) of Kâśyapagôtra—called Honnakalasadêvar in the reign of Kṛishṇarâya.

59

NAGAMANGALA TALUK.

At the village Bellûru in the hobli of Nelligere, writing on *gumbârti* (a pitcher-like vessel on which wicks are put for being lighted with oil at the time of waving lights before the god) in the Mâdhavarâyasvâmi temple.

Kannada language and characters.

ನಾಗಮಂಗಲದ ತಾಲ್ಲೂಕು ನೆಲ್ಲಿಗೆರೆ ಹೋಬಳಿ ಬೆಳ್ಳೂರು ಮಾಧವರಾಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಗುಂಬಾರ್ತಿಮೇಲೆ ಬರೆದಿರುವುದು.

ಬೆ! ಆದಿ ಮಾಧುರಾಯಸ್ವಾಮಿಗೆ || ಆ ||

ಲಿಗಚಾರ್ಯರ ಮಕ್ಕಳು ಗಂಗಣನವರ ಸೇವಾ ||

ಎ|| ಜೈ|| ಸು|| ನೈ|| ಮ|| ಮಂ||

*Note.*

This records the gift of the above article of worship for the god Âdi Mâdhavarâyasvâmi of Bellûr by Akkasâle (goldsmith) Lingâchârya's son Ganganna. The characters seem to belong to the 19th century A.D.

60

At the same Mâdhavarâyasvâmi temple at Bellûr, on the pillar in the south-west.

Kannada language and characters.

ಅದೇ ಮಾಧವರಾಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ನೈರುತ್ಯ ದಿಕ್ಕಿನ ಕಂಬದಮೇಲೆ.

ಶ್ರೀಮಾಧವ



*Note.*

This merely gives the name Śrī Mādhava. It may be the name of the deity in the temple.

### 61

At the same village Bellūru, on a pillar in the navaraṅga of the Viśvēśvara temple.

Kannada language and characters.

ಅದೇ ಬೆಳ್ಳೂರು ಗ್ರಾಮದ ವಿಶ್ವೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಉತ್ತರದ ಕಂಬದಮೇಲೆ.

#### 1. ವಿಶ್ವೇಶ್ವರಸ್ವಾಮಿಗೆ

*Note.*

This registers the construction of the above pillar in the Viśvēśvara temple in the year Ś 1591 (1669 A.D.). No other details are found in the record.

### 62

Copper plate grant of Āpinahalli by the Harati chief Rāyappa Nāyaka, dated Ś 1602, in the possession of Mr. Bramhasūrapa, Jaina Matt, Bellur.

Single plate : Size 12" × 7"

Kannada language and characters.

ಅದೇ ಬೆಳ್ಳೂರು ಗ್ರಾಮದ ಬ್ರಹ್ಮಸೂರಪ್ಪನವರು ಹಾಜರಾದ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ : ಪ್ರಮಾಣ 12" × 7".

1. || ಶುಭಮಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
2. ಚಾರವೆ| ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭ
3. ವೆ || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರುಷಂಗ
4. ಳು ೧೬೦೨ನೆ ರವುದ್ರಿಸಂ| ಭಾದ್ರಪದ ಬ ೧೦ ಲ್ಲು ಡಿಱ್ಫಿ ಕೊಲ್ಲಾಪುರ ಜಿ
5. ನಕಂಚಿಪೆನು ಗೊಂಡೆ ಸಿಂಹಾಸನದ ಸಮಂತ ಭದ್ರಸ್ವಾಮಿಗಳ ಸಿ
6. ಪ್ಯರಾದ ವೀರಸೇನ ಭಟ್ಟಾರಕರವರ ಪ್ರಿಯ ಶಿಷ್ಯರಾದ ಲಕ್ಷ್ಮೀನೇನ ಭ
7. ಟ್ವಾರಕರವರಿಗೆ ಆತ್ರೇಯ ಗೋತ್ರದ ಆಪಸ್ತಂಭಸೂತ್ರದ ಯ
8. ಜುಃ ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀಹರತಿಸಂಮೇಷ ರಂಗ
9. ಪ್ಪರಾಜರವರ ಪೌತ್ರರಾದ ಕೃಷ್ಣಪ್ಪರಾಜರವರ ಪುತ್ರರಾದ ರಾಯ
10. ಪ್ಪರಾಜರವರು ರತ್ನಗಿರಿ ಬಸ್ತಿದೇವಸ್ಥಾನದಲ್ಲಿ ಯೀಜಿನೇಶ್ವರ ಸ್ವಾಮಿಪ್ರತಿಷ್ಠಾ
11. ಕಾಲದಲ್ಲಿ ದಾರಾಗೃಹೀತವಾಗಿ ಕೊಟ್ಟಭೂದಾನದ ಧರ್ಮ ಶಾಸನದ ದಾನ
12. ಪಟ್ಟಿಕ್ರಮವೆಂತೆಂದರೆ ಡಿಱ್ಫಿ ಕೊಲ್ಲಾಪುರ ಜಿನಕಂಚಿಪೆನುಗೊಂಡೆ ಸಿಂಹಾ
13. ಸನದ ಸಮಂತಭದ್ರ ಸ್ವಾಮಿಗಳ ಶಿಷ್ಯರಾದ ವೀರಸೇನಭಟ್ಟಾರಕರವರ ಶಿಷ್ಯರಾ
14. ದ ಲಕ್ಷ್ಮೀನೇನಭಟ್ಟಾರಕರವರಿಗೆ ಆತ್ರೇಯಗೋತ್ರದ ಆಪಸ್ತಂಭಸೂ
15. ತ್ರದ ಯಜು ಶಾಖಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀಹರ
16. ತಿ ಸಂಮೇಷ ಸರಜ ರಂಗಪ್ಪರಾಜರವರ ಪೌತ್ರರಾದ ಕೃಷ್ಣಪ್ಪ
17. ರಾಜರವರ ಪುತ್ರರಾದ ರಾಯಪ್ಪರಾಜರವರು ರತ್ನಗಿರಿ ಬಸ್ತಿದೇವ
18. ಸ್ಥಾನದಲ್ಲಿ ಯೀಜಿನೇಶ್ವರಸ್ವಾಮಿಪ್ರತಿಷ್ಠಾ ಕಾಲದಲ್ಲಿ ದಾರಾಗೃಹೀತವಾ
19. ಗಿ ಕೊಟ್ಟ ಭೂದಾನ ಧರ್ಮ ಶಾಸನದ ದಾನಪಟ್ಟಿ ಕ್ರಮವೆಂತೆಂದರೆ ಡಿ

20. ಳ್ಲಿ ಕೊಲ್ಲಾಪುರ ಜಿನಕಂಚಿಪೆನುಗೊಂಡೆಸಿಂಹಾಸನದ ಸಮಂತಭದ್ರಸ್ವಾಮಿ
21. ಮಿಗಳ ಶಿಷ್ಯರಾದ ವೀರಸೇನಭಟ್ಟಾರಕರವರ ಶಿಷ್ಯರಾದ ಲಕ್ಷ್ಮೀಸೇನಭಟ್ಟಾರಕ
22. ರವರಿಗೆ ಆತ್ಮೀಯಗೋತ್ರದ ಅಪಸ್ತಂಭಸೂತ್ರದ ಯಜುಃ ಶಾಖಾ
23. ಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಹರತಿಸಂಪೇಟ ಸರಜ ರಂಗಪ್ಪ
24. ರಾಜರವರ ಪಾತ್ರರಾದ ಕೃಷ್ಣಪ್ಪರಾಜರವರ ಪುತ್ರರಾದ ರಾಯಪ್ಪರಾ
25. ಜರವರು ರತ್ನಗಿರಿಬಸ್ತಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಯೀಜಿನೇಶ್ವರಸ್ವಾಮಿಪ್ರತಿಷ್ಠಾಕಾಲ
26. ದಲ್ಲಿ ಧಾರಾಗೃಹೀತವಾಗಿ ಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನದ ದಾನಪಟ್ಟಿ
27. ಕ್ರಮವಂತೆಂದರೆ ಯೀರತ್ನಗಿರಿಸ್ಥಳದಲ್ಲಿ ಅನಾದಿಆಗಿಯಿದ್ದಂಥಾ ಬ
28. ಸ್ತಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಜಿನೇಶ್ವರಸ್ವಾಮಿಗೆ ಆರಾಧನೆ ನಡೆಯದೆ ಯಿದ್ದಂ

ಹಿಂಭಾಗ—

29. ಥಾದರಲ್ಲಿ ನೀವು ಮತನಂರಕ್ಷಣ್ಯಕರ್ತೃರಾಗಿ ಪುಧ್ಧವಿಸಿದಂಥಾ ಯೋ
30. ಗನಿಷ್ಠರಾದರಿಂದ ಯೀದೇವಸ್ಥಾನವನೂ ಪುನಃ ಜಿನ್ನೋದ್ಧಾರವಮಾಡಿ
31. ಸಂಪ್ರೋಕ್ಷಣಪ್ರತಿಷ್ಠೆಯನೂಮಾಡಿ ದೇವತಾನಿತ್ಯವೈಭವಪುನಾರ್ವ್ವ
32. ಕಾಲವು ನಡೆದು ಆಸುಕೃತ ನಮಗುವುಂಟಾಗುವ ರೀತಿಗೆ ನಡೆಸಿಧರಾಗಿ
33. ಅದು ನಿಮಿತ್ಯ ಆ ಮಹೋತ್ಸವಕಾಲದಲ್ಲಿ ನಿಮಗೆ ನಮ ಸಿರೆಹದ ಸೀಮೆ
34. ಯೊಳಗಣ ಸಂತ ದೊಡ್ಡೇರಿ ಹೋಬಳಿಗೊಡಿದ ಬಡುವನಹಳ್ಳಿ ಸ್ಥ
35. ಳ ದೊಳಗಣ ಅಖಿನಹಳ್ಳಿಯನೂ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾ
36. ಗೃಹೀತವಾಗಿ ತ್ರಿವಾಚವು ತ್ರಿಕರಣಯುಕ್ತವಾಗಿ ಧಾರೆಯನೆ
37. ರದು ಕೊಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂತಾ ಯರೆನೆಲ ಕೆನೆಲಕಾ
38. ಡಾರಂಭನೀರಾರಂಭ ಅಣಿ ಅಚ್ಚು ಕಟ್ಟು ಯಾತ ಕಪಿಲೆಗೊಡೆಗೊ
39. ಯಿಲುಕೆರೆಕುಂಟೆ ಕಾಲುವೆ ಮೊದಲಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವಂತಾ ಪರಿಸ್ತರಣ
40. ದೊಳಗಾಗಿ ಪುತ್ಪತ್ತಿ ಆದಂತಾ ಸಕಲಸುವರ್ನ್ವಾದಾಯ ಸಕಲಭತ್ತಾ
41. ದಾಯವನೂ ನಿಮ ಶಿಷ್ಯಪಾರಂಪರ್ಯ್ಯವು ಅನುಭವಿಸಿಕೊಂಡು ಸು
42. ಖದಲ್ಲಿಯಿಹುದೆಂದು ಬರಸಿಕೊಟ್ಟ ದಾನಪಟ್ಟಿ || ಸ್ವದತ್ತಾದ್ವಿಗು
43. ಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ
44. ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ಶ್ರೀರಾಮಾ

### Transliteration.

1. || śubham astu || namas tumga-śiraś-chumbi-chamdra-châmara-
2. chârave | trailôkya-nagarârambha-mûlastambhâya Śambha-
3. ve || svasti śrī jayâbhyudaya Sâlivâhana śakavarushamga-
4. lu 1602 ne Ravudri sam | Bhâdrapada ba 10 llu Dillī-Kollâpura Ji-
5. nakamchi Penugomde simhâsanada Samanta-bhadra-svâmigala śi-
6. shyarâda Vîrasênabhaṭṭâarakaravara priya-śishyarâda Lakshmîsêna Bha-
7. ṭṭâarakavarige Âtrêya-gôtrada Âpastambha-sûtrada Ya-
8. juh-śâkhâdyâyigalâda śrīman mahârâja śrī Harati Sammêta Ramga-
9. ppa-râjaravara pautrarâda Kṛishnappa-râjaravara putrarâda Râya-
10. ppa-râjaravarû Ratnagiri-basti dēvasthânadalli yî Jinêśvara-svâmi-pratishṭhâ-
11. kâladalli dârâgrihîtavâgi koṭṭa bhûdânada darma-śâsanada dâna-
12. patte-krama vemteindare Dillī Kollâpura Jinakamchi Penugomde simhâ



13. sanada Samantabhadra-svâmigala śishyarâda Vîrasêna Bhaṭṭâarakaravara  
śishyarâ-
14. da Lakshmisêna Bhaṭṭâarakavarige Âtrêya-gôtrada Âpastambha-sû-
15. trada Yajuśâkhâdhyâyigalâda śrîman mahârâja śrî Hara-
16. ti Sammêta Saraja Raṅgappa-râjaravara putrarâda Kṛishṇappa-
17. râjaravara putrarâda Râyappa-râjaravaru Ratnagiri-basti-dêva-
18. sthânadalli yî Jinêsvara-svâmi-pratishṭhâ-kâladalli dhârâgrihîtavâ-
19. gi koṭṭa bhûdâna dharmma-śâsanada dânapaṭṭe-kramavemṭemḍare Di-
20. lli Kollâpura Jinakamchi Penugomḍe simhâsanada Samantabhadrasvâ-
21. migala śishyarâda Vîrasêna Bhaṭṭâarakaravara śishyarâda Lakshmisêna  
Bhaṭṭâraka-
22. ravarige Âtrêya gôtrada Âpastambha sûtrada Yajuḥ-sâkhâ-
23. dhyâyigalâda śrîman mahârâja śrî Harati sammêta Saraja Raṅgappa-
24. râjaravara putrarâda Kṛishṇappa-râjaravara putrarâda Râyappa râ-
25. jaravaru Ratnagiri basti dêvasthânadalli yî Jinêsvara svâmi pratishṭhâkâla-
26. dalli dhârâgrihîtavâgi koṭṭa bhûdâna dharmma śâsanada dânapaṭṭe
27. kramavemṭemḍare yî Ratnagiri sthâladalli anâdiyâgiyiddamṭhâ ba-
28. sti dêvasthânadalli Jinêsvara-svâmige ârâdhane naḍeyade yiddam-

*Back—*

29. thâdaralli nîvu mata-samrakshanya-karttarâgi vudbhavisidamṭhâ yô-
30. ga-nishṭharâdarimda yî-dêvasthânavanû punaḥ jîrnnôddhârava mâḍi
31. samprôkshane pratishṭheyanû mâḍi dêvatâ nitya vaibhavavu sârvva-
32. kâlavu naḍadu â sukṛita namagu vumṭâguva ritige naḍasidhirâgi
33. adu nimitya â mahôtsavâ-kâladalli nimage namma Sirehada sîme-
34. yolagana Samte Dodḍêri hôbaḷi gûḍida Baḍuvanahalḷiṣṭha-
35. ḷadolagana Âpinahalḷiyanû sa-hiraṇyôdaka-dâna-dhârâ-
36. grihîtavâgi trivâchavu trikarana-yuktavâgi dhâreyane-
37. radu koṭṭevâgi â grâmakke saluvamṭâ yare-nela keṇṇela kâ-
38. ḍârambha nîrârambha aṇe achchukaṭṭu yâta kapile gûḍegû-
39. yilu kere kuṃṭe kâlûve modalâgi â gramakke saluvamṭâ paristarana-
40. dolagâgi vutpatti âdamṭâ sakala-suvarnnâdâya sakala-bhaṭṭâ-
41. dâyanû nimma śishyapâramparyyavu anubhavisî koṃḍu su-
42. khadalli yihudemḍu barasi koṭṭa dânapaṭṭe | sva-dattâd dvigu-
43. ṇam puṇyam paradattânupâlanam | paradattâpahârêṇa
44. sva-dattam nishphalam bhavêṭ || Śrîrâmâ

*Translation.*

Good fortune. Praise of Śambhu.

Be it well. In the year 1602 of the auspicious Śâlivâhana era, in the year Raudri, on the 10th lunar day of the dark half of Bhâdrapada:—The illustrious

mahârâja Râyapparâja, son of Kṛishṇapparâja and grandson of Harati-sammêṭa Saraja Rangapparâja of Âtrêyagôtra and Âpastambha-sûtra, granted the *dânapaṭṭe* (deed of gift) of the charter of the gift of land made with pouring of water at the time of the consecration of the god Jinêśvara in the basti temple of Ratnagiri, to Lakshmîsêna-bhaṭṭâraka, beloved disciple of Vîrasêna-bhaṭṭâraka who was a disciple of Samantabhadrasvâmi of the throne of Dillî, Kollâpura, Jinakanchi and Penugonḍe :—

(These details regarding the donor, the donee and the time of the gift are repeated twice again in lines 12-27).

Whereas in this place of Ratnagiri in the basti temple existing from eternity, no worship was paid to the god Jinêśvara and in such a moment you were born as protector of faith and by your work of yôga renovated this temple and performed samprôkshana (purification: and consecration and thereby enabled the divine worship to be carried on in proper form at all time and enabled us to get the merit thereof :—

On account thereof we have granted at the time of that great festival to you the village Âpinahallî in Baḍuvanahallî-sthala in Sante Dodḍêri-hobli in our Sirehada-sîme with pouring of water on gold at the time of the gift with the *trivâcha* (speaking thrice) and *trikarana* (mind, speech and body). You may therefore enjoy in peace in succession from teacher to disciple all the income in gold and paddy that is obtained within the boundaries thereof including all the *yare-nela* (black cotton soil fields?), *kennela* (red soil), *kâḍâramba* (lands watered by rain), *nîrâramba* (lands irrigated by tanks, etc.), *ane* (dam), *achchukaṭṭu* (area of arable land?), *yâta* (picottah), *kapile* (water-lift), *gûḍe* (heaps of grain?), *gûyalu* (corn reaped), tanks, ponds, canals, etc., of the village. To this effect is this *dânapaṭṭe* (roll of gift) caused to be written.

Maintaining of another's gift is twice as meritorious as one's own gift. By taking away a gift made by another, one's own gift is rendered fruitless. Śrî Râmâ.

#### Note.

This single copper plate record refers to the gift of a village called Âpinahallî in Sirehada-sîme (province of Sîrya) to a Jaina Guru Lakshmîsênabhaṭṭâraka, disciple of Vîrasêna-bhaṭṭâraka, who was a disciple of Samantabhadrasvâmi, at the time of consecration of the Jina image in the Ratnagiri-basti temple. The guru is said to be the pontif of the Jainas at Conjeevaram (Kanchi), Penugonḍe (Anantapur District), Kollâpura and Delhi. The donor is the chief of Harati named Râyapparâja, son of Kṛishṇapparâja and grandson of Saraja Rangapparâja.

The date is given as Ś 1602 Raudri sam. Bhâdrapada ba 10 and corresponds to 7th September 1680 A. D.

Lakshmîsênabhaṭṭâraka, simhâsanâdhîśa of Dillî, Kollâpura, Jinakanchi and



Penugonde is referred to in a record of the village Bellûr (E. C. IV, Nagamangala 43) belonging to the reign of the Mysore King Dêvarâja Odeyar.

A stone inscription of the same date (Ś 1602) belonging to the village Âpanahalli records the gift of the village by a Harati chief. Owing to lacunae in the inscription the name of the donee is not given and the donor is called by mistake Harati . . . Ayapparâja (E. C. XII, Maddagiri Taluk 12). For the genealogy of Harati chiefs, see Epigraphia Carnatica, Vol. XI, Introduction p. 27; Vol. XII, Introduction p. 14.

## 63

At the village Bindiganavale in the hobli of Bindiganavale, on a pillar in the navaraṅga of the Kêśava temple.

Size 2'—3" × 1'—6".

Kannada language and characters.

ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು ಬಿಂಡಿಗನವಲೆ ಹೊಬ್ಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಈಶಾನ್ಯದ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 2½' × 1½'.

- |                       |                  |
|-----------------------|------------------|
| 1. ಸಾಧಾರಣ ಸಂವತ್ಸ      | 6. ವನಾಥ ದೇವರ ರಂಗ |
| 2. ರದ ಫಾಲ್ಗುಣ ಸು ೧೬   | 7. ಮಂಟಪದಧರ್ಮ     |
| 3. ರ ಲೆಹದರೆಮರ್ದ       | 8. ದಕಂಭಾ ಮಂ      |
| 4. ರ ಮಗ ನೋಟದ ಪ        | 9. ಗಮಹಾ ಶ್ರೀಶ್ರೀ |
| 5. ಡರಿ ದೇವನು ಶ್ರೀ ಕೇಶ |                  |

## Note.

This records that the above pillar in the raṅgamaṇṭapa of the Kêśavanātha temple was the gift of Nôṭada (shroff or examiner of coins) Paṇḍaridêva, son of Remmarasa of Leha on Sunday the 1st lunar day of the bright half of Phâlguna in the year Sâdhârana.

The date is not expressed in terms of Śaka era. The characters seem to belong to the early Vijayanagar type, and Sâdhârana may be taken as equivalent to 1370 A. D. and the whole date may correspond to Sunday, 16th February 1371 A.D.

## 64

At the village Bindiganavale in the hobli of Bindiganavale, on a pillar fixed in the southern wall opposite Garuḍa shrine in the navaraṅga of the Kêśava temple.

Kannada language and characters.

ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು ಬಿಂಡಿಗನವಲೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಗರುಡ ಸನ್ನಿಧಿಯ ಎದುರಿಗೆ ದಕ್ಷಿಣದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಂಬದಲ್ಲಿ.

- |                     |                    |
|---------------------|--------------------|
| 1. ಮಾವನುರಸಾರತಿ ದೇವನ | 2. ಮಗ ಸಿಂಗಂಣ್ಣನಕಂಬ |
|---------------------|--------------------|

## Note.

This records the setting up of the above pillar by Singanna, son of Sâratidêva of Mâvanûr.

The characters seem to belong to the 18th. century.

65

On the vacant site of Sahukar K. Ugregauḍa of Binḍiganavale on a nisidi pillar.

Size  $4\frac{1}{2}' \times 10''$ .

Kannada language and characters.

ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು ಬಿಂಡಿಗನವಲೆ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿ ಸಾಹುಕಾರ್ ಕೆ. ಉಗ್ರೇಗೌಡರ ಖಾಲಿ ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ನಿಸಿದಿಯ ಕಂಬ.

ಪ್ರಮಾಣ  $4\frac{1}{2}' \times 10''$ .

Iನೆಯ ಪಕ್ಕ—

1. ಭದ್ರಮಸ್ತು ಜಿ
2. ನ ಶಾಸನಾ
3. ಯ ಶ್ರೀಮತ್
4. ಸಕವರ್ಷ ಲ
5. ೯೭ ಯ ಯು
6. ವ ಸಂವತ್ಸರ

7. ದ ಆಷಾಡ
8. ಮಾಸದ ಶು
9. ದ್ಧ ದಶಮಿಯು
10. ಸೋಮವಾರ
11. ಪುಂ ಸ್ವಾತಿನ

IIನೆಯ ಪಕ್ಕ—

12. ಕ್ಷತ್ರಮು ಮಾ
13. ಗೆ ಅಮೃತ
14. ಬೈ ಕನ್ತಿಯ
15. ರುರದು ನೋನ್ನು
16. ಸಮಾಧಿ
17. ಯಂ

18. ದರವರಮ
19. ಕ್ಕಳ ನಿಮಿ
20. ತ್ತ ಪರೋಪ
21. ಕಾರಿಗಳ್ಳ
22. ದ್ಧನನ್ನಿ ಭಟ್ಟಾ

IIIನೆಯ ಪಕ್ಕ—

23. ರಕರವರ್ಗ್ಗ [ಪರೋಕ್ಷ]
24. ನೆಯ

25. . . . .
26. ನಿಲಸಿದರ್

## Transliteration.

I SIDE—

1. bhadram astu Ji-
2. na-śâsanâ
3. ya śrîmat
4. Sakavarsha 8-
5. 97ya Yu-
6. vasamvatsara-

7. da Âshâḍa-
8. mâsada su-
9. ddha daśamiyu
10. Sômaṽâra-
11. vum Svâtina-



## II SIDE—

12. kshatramumâ-
13. ge Amṛitta-
14. bbe Kantiya
15. r uradu nôntu
16. samâdhi
17. yim[muḍipi]

18. dar avara ma-
19. kkaḷ animi
20. ttaparôpa-
21. kârigaḷ Pa-
22. dmanandi-bhaṭṭâ-

## III SIDE—

23. rakar avargge
24. neya

25. . . . .
26. nilisidar

*Translation.*

May good fortune attend Jina-śâsana. In the auspicious Śaka year 897 Yuva-samvatsara, on Monday, 10th lunar day of the bright half of Āshâḍha, with the constellation Svâti :—

Amṛitabbe-kantiyar did great penance and died by samâdhi. Her son Padmanandibhaṭṭâraka, benefactor of all without any motive, set up this stone in her memory.

*Note.*

This is an instance of the death of a Jaina woman by the rite of samâdhi and the building of a memorial for her by her son. The Jaina woman who died is called Amṛitabbe-kanti and her son is named Padmanandibhaṭṭâraka. The last few lines cannot be clearly made out as the letters are much worn out.

The date of the record is given as Ś 897 Yuva samvatsara Āshâḍha śu 10 Sômaṡvara Svâti-nakshatra and corresponds to 21st June 975 A.D.

## 66

At the village Kambadahalli in the hobli of Binḍiganavale, on a stone standing to the left of the northern doorway of the ruined Śântîśvara Basti.

## Kannada language and characters.

ಅದೇ ಬಿಂಡಿಗನವರೆ ಹೋಬಳಿ ಕಂಬದಹಳ್ಳಿ ಗ್ರಾಮದ ಹಾಳು ಶಾಂತೀಶ್ವರ ಬಸ್ತಿಯ ಉತ್ತರ ಬಾಗಿಲ ಎಡಗಡೆ ನಿಲ್ಲುವ ಕಲ್ಲು. (ಮೈಸೂರು ಸಪ್ತಮೆಂಟ್ 128ನೆಯ ಶಾಸನವಾಗಿ ಮುದ್ರಿತವಾಗಿದೆ).

1. [ದ್ರೋಹ]ಘರಟ್ಟದಣ್ಣನಾಯಕ ಗಂಗರಾಜನ ಮಗ ಬೊಪ್ಪದೇವರಿಗೆ ರೂವಾರಿ
2. ದ್ರೋಹಘರಟ್ಟಾಚಾರಿ ಕನ್ನೆವಸದಿಯಂ ಮಾಡಿದ || ಮಂಗಳಮಹಾ ಶ್ರೀ.

*Note.*

This short inscription has been noticed in page 5 of the Mysore Archæological Report for the year 1915 and printed in the Hassan District Supplement of Inscriptions (to be published later). But the record has been read more fully now

as a portion of it which was covered with thick coating of white lime and mortar has been cleaned and the letters therein exposed.

The inscription as restored can be translated as follows :—For Boppadêvar, son of [drôha] gharat̥ṭa-danḍanâyaka Gangarâja, the architect (rûvâri) Drôha-gharat̥ṭachâri made this *kanne-basadi* (first basti constructed by a person). Good Fortune.

Gangarâja was a famous general of Vishṇuvardhana, the Hoysala king who ruled from about 1106 to about 1141 A.D. He was a Jaina and is credited with the restoration of several Jaina temples (bastis). He had the title drôha-gharat̥ṭa, a mill-stone to traitors. His son was the general Boppa who caused the present basti at Kambadahalli constructed by a sculptor or architect Drôhagharat̥ṭachâri.

Boppa is famous as the builder of the fine Ādīśvara basti at Halebidu (E.C. V, Belur 124). The date of its construction is given as Ś 1055 Pramādi Vaiś ba 5 corresponding to 26th April 1133. The construction of the Śāntīśvara-basti must have taken place a few years earlier, about 1130 A.D. in the reign of the Hoysala king Vishṇuvardhana.

No other details are given in the record.

## 67

### KRISHNARAJANAGAR (YEDATORE) TALUK.

At the village Hanasôge in the hobli of Chunchanakatte, on a beam in the navaraṅga of the Ādīśvara-basti.

Kannada language and characters.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಚುಂಚನಕಟ್ಟೆ ಹೋಬಳಿ ಹನಸೋಗೆಯ ಆದೀಶ್ವರ ಬಸ್ತಿಯ ನವರಂಗದ ಪೂರ್ವಮುಖದ ತೊಲೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಹನಸೋಗೆಯ ಹಿರಿಯ ಬಸದಿಯ
2. ಕೊಂಡಿಯ ಕಲ್ಲ ಒರಸೆಯ ಬೊಮ್ಮಿ
3. ಸೆಟ್ಟಿಯರು ಇಕ್ಕಿಸಿದರು.

*Transliteration.*

1. Hanasôgeya hiriya-basadiya
2. koṇḍiya kalla oraseya Bommi-
3. setṭiyaru ikkisidaru

*Translation.*

Bommisetṭi set up the koṇḍiya-kallu (link-stone) of the Hiriya basadi of Hanasôge.

*Note.*

This records the setting up of the above beam by Bommisetṭi. No date is given. The characters seem to belong to the 15th century A.D.



## CHAMARAJANAGAR TALUK.

On a slab (broken into two parts) lying near a well in the school compound of the village Kudêru in the hobli of Kudêru.

Size 4' × 1'—6".

Tamil and Grantha characters : Tamil language.

*Transliteration.*

## FRONT—

1. svasti śrī pratâ-
2. pa-chakravartti Vîra-
3. Sômidêvan pra-
4. thuvirâjyam paṇ-
5. ṇi arulâni-
6. rka Śakariyâ-
7. ṇḍu 1170
8. śenra Sau-
9. mya-samvarsa-
10. rattil Kuduye-
11. ru nilitavunpa-
12. ḍun Kom-
13. maiyarum Arumu-
14. laiyr Śirâma-

## BACK—

15. dêvar Kêśava-
16. nukku viṭṭa ma-
17. ṇ Vammipaḷ-
18. ḷi-chchetabhe-
19. de maṇ Kudûr
20. vellikâl ku
21. *kumai datta?*
22. ghna-
23. . . .
24. ṁ pa-
25. ṇṇi-
26. kkuduttôm

*Note.*

This records the gift of some land in Vammipaḷli and Kudêru by the community of Kommeyar of Kudêru (called Kuduyer in the inscription) to a person named Śrîrâmadêvar Kêśavan of the village Arumulai. A cow and calf are engraved below the record to indicate the gift of land.

The inscription belongs to the reign of the Hoysala king Vîra Śômêśvaradêva (1233–1254 A.D.) and is dated Ś 1170 Saumya corresponding to 1249 A.D. No other details of dating are given.

The community of Kommeyar is referred to in several records (*see* E. C. III, Nanjangud 117 and 118).

## TUMKUR DISTRICT.

69

TUMKUR TALUK.

A copper plate grant purchased from Mr. N. P. Lakshmaiyya in the town of Tumkur : Incomplete Ganga record.

3 plates with ring : elephant seal.

Old Kannada characters : Sanskrit language.

Size 9" x 3".

ತುಮಕೂರು ಟೌನ್‌ನಲ್ಲಿರುವ ಮ|| ರಾ|| ಎಫ್. ಪಿ. ಲಕ್ಷ್ಮಯ್ಯನವರು ಹಾಜರಾದ ತಾಮ್ರಶಾಸನ ; ಮೂರು ಹಲಗೆ ಉಂಗುರ ಸಹ ; ಅನೆಯ ಮುದ್ರೆ.

ಪ್ರಮಾಣ 9" x 3".

ಹಳಗನ್ನಡ ಲಿಪಿ : ಸಂಸ್ಕೃತ ಭಾಷೆ.

## I PLATE B---

1. ಸ್ವಸ್ತಿ ಚಿತ್ತಮ್ಭಗವತಾ ಗತ ಘನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ ಕುಲಾಮಲವೈರಮಾವ ಭಾಸನಭಾಸ್ಕ
2. ರಃ ಸ್ವಖಾಳ್ಗೈಕಪ್ರಹಾರ ಖಣ್ಡಿತ ಮಹಾ ಶಿಲಾಸ್ತಮ್ಭಲಬ್ಧ ಬಲಪರಾಕ್ರಮೋ ದಾರುಣಾರಿಗಣವಿದಾರಣೋಪ ಲಬ್ಧವ್ರಣವಿ
3. ಭೂಷಣ ವಿಭೂಷಿತಃ ಕಾಣ್ವಾಯನಸಗೋತ್ರಃ ಶ್ರೀಮತ್ಕೊಬ್ಬಣವರ್ಮಧರ್ಮ ಮಹಾಧಿರಾಜಃ ತಸ್ಯಪುತ್ರಃ ಪಿತುರನ್ವಾಗ
4. ತಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯ ವಿಹಿತವೃತ್ತಿಃ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮಾತ್ಮಾಧಿಗತ ರಾಜ್ಯಪ್ರಯೋಜ
5. ನೋ ವಿದ್ವತ್ಕವಿಕಾಂಕ್ಷಾನಿಕಪೋಪಲಭೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಶಲೋ ದತ್ತಕ ಸೂತ್ರ ವೃತ್ತೇಪ್ರ
6. ಣೀತಾ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಪಿತೃಪೈತಾಮಹ ಗುಣಯುಕ್ತೋನೇಕಚಾತುರ್ಧನ್ತಯು
7. ದ್ಧಾವಾಪ್ತಚತುರುದಧಿಸಲಿರಾಸ್ವಾದಿತಯಶಾ ಶ್ರೀಮಾನ್ದಧಿ ವರ್ಮಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರೋದ್ವಿಜ

## II A—

8. ಗುರುದೇವತಾಪೂಜನಪರೋ ನಾರಾಯಣ ಚರಣಾನುದ್ಧಾತಃ ಶ್ರೀಮಾನ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ
9. ತ್ರ್ಯಮ್ಬಕ ಚರಣಾಂಜೋರ್ಹರಜಙ್ಗವಿತ್ರಿಕೃತೋತ್ತಮಾಂಗಃ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜ್ಯಃ ಕ್ಷುತ್ಕಾಂಕ್ಷ
10. ಮೋಽಪಿಶಿತಾಶನ ಪ್ರೀತಿಕರ ನಶಿತಧರಾಸಿಃ ಕಲಿಯುಗಬಲ ಪಜ್ಞಾವಸನ್ನಧರ್ಮವೃಷೋದ್ಧರಣನಿತ್ಯನನ್ನದ್ಧಃ
11. ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಶ್ರೀಮತ್ಕದಮ್ಭಕುಲಗಗನಗಭಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಮತ್ಕೃಷ್ಣವ
12. ರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯೋ ವಿಜೃಂಭ ಮಾಣಶಕ್ತಿತ್ರಯಸಮೃದ್ಧಃ ಸಮ್ಪ್ರಮಾವನತ ಸಮಸ್ತ
13. ಸಾಮನ್ತ ಮಣ್ಡಲೋ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂರಿತಾನ್ತರಾತ್ಮಾನಿರವಗ್ರಹಃ ಪ್ರಧಾನಶೌರ್ಯೋವಿದ್ವತ್ಸು
14. ಪ್ರಥಮಶ[ಗ]ಣ್ಯಃ ಶ್ರೀಮಾನ್ಕೊಬ್ಬಣ ಮಹಾಧಿರಾಜಃ ಅವಿನೀತನಾಮಾ ತತ್ಪುತ್ರಃ ವಿಜೃಂಭ ಮಾಣ ಶಕ್ತಿತ್ರಯಃ

## II B—

15. ಅನ್ದರಿ ಅಲತೂಪ್ಪೊರ್ವುಳೊಟುಪೆರ್ನ್ನಗರಾದ್ಯನೇಕಸಮರಮುಖ ಮುಖಹುತ ಪ್ರಹತಶೂರ
16. ಪುರುಷಪಶೂಪಹಾರ ವಿಘನವಿಹಸ್ತೀಕೃತಕೃತಾನ್ತಾಗ್ನಿಮುಖ[ಃ]ಕಿರಾತಾರ್ಜುನೀಯಪಣ್ಣಾದಶನಗ್ಗುಣೀಕಾ
17. ಕಾರಃ ದುವ್ವಿನೀತನಾಮಧೇಯಃ ಶ್ರೀಮಾನ್ಕೊಬ್ಬಣವೃದ್ಧರಾಜಃ ತಸ್ಯಪುತ್ರಃ ದುದ್ಧಾನ್ತವಿಮದ್ಧ ವಿಮೃದಿತ ವಿಶ್ವ



18. ಮೃರಾಧಿಪ ಮೌಲಮಾರಾಮಕರನ್ವ ಪುಷ್ಪಾಪಿಷ್ಪಾ ರೀಕ್ರಿಯಮಾಣಚರಣಯುಗಲನಳಿನಃ ಶ್ರೀ
19. ಮಾನ್ಯೋಬ್ಬಣಿ ವೃದ್ಧರಾಜೋ ಮುಷ್ಕರ ದ್ವಿತೀಯ ನಾಮಧೇಯಃ ತದಾತ್ಮಜಃ ಉದಿತೋದಿತಸಕಲದಿಗನ್ತರ
20. ಪ್ರಥಿತಸಿನ್ಧುರಾಜದುಹಿತಜನನೀಕಃ ಶ್ರೀವಿಕ್ರಮಪ್ರಥಿತನಾಮಧೇಯಃ ಶ್ರೀಮಾನ್ಯೋಬ್ಬಣಿ ಮಹಾ
21. ಧಿರಾಜಃ ಚತುರ್ಧಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗಮವಿಮಲಮತಿಃ ವಿಶೇಷತೋನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ

## III A—

22. ವಕ್ತ್ವಪ್ರಯೋಕ್ತೃ ಕುಶಲೋ ರಿಪುತಿಮಿರನಿಕರ ನಿರಾಕರಣೋದಯಭಾಸ್ಕರಃ ಪ್ರವರವಿದ್ಗಮುಗ್ಧಲಲನಾಜನೈ
23. ಕರತಿಪುಷ್ಪಾಃ ತಸ್ಯಪುತ್ರಃ ಅನೇಕಸಮರ ಸಮ್ಪಾತವಿಜೃಂಭಿತದ್ವಿರದರದನ ಕುಲಶಾಭಿಪಾತವ್ರಣಸಂರೂಢಭಾ
24. ಸ್ವದ್ವಿಜಯಲಕ್ಷಣ ಲಕ್ಷೀಕೃತವಿಶಾಲ ವಕ್ಷಸ್ಥಲಃ ಶಕ್ತಿತ್ರಯಸಮನ್ವಿತಃ ಸಮಧಿಗತಸಕಲಶಾಸ್ತ್ರಾ
25. ತ್ಥತತ್ವಃ ಸಮಾರಾಧಿತತ್ರಿವರ್ಗಃ ನಿರವದ್ಯಚರಿತಃ ಪ್ರತಿದಿನಮಭಿವರ್ಧಮಾನ ಪ್ರಭಾವಃ ಶ್ರೀಮಾನ್ಯೋಬ್ಬ
26. ಣಿ ಮಹಾಧಿರಾಜಃ ಭೂವಿಕ್ರಮ ದ್ವಿತೀಯನಾಮಧೇಯಃ ಅಪಿಚ ನಾನಾ ಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತಥ
27. ಟೋರಃಕವಾಚೋತ್ತಿತಾಸ್ಯಗ್ಧರಾನ್ವಾದಪ್ರಮತ್ತದ್ವಿಪಶತ ಚರಣಕ್ಷೋದಸಮ್ಮದ್ಧಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇ
28. ನ್ಧ್ರನ್ನರಪತಿಮಜಯದ್ಯೋವೇಳನ್ದಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀ ವಲ್ಲಭಾಖ್ಯಸ್ಯಮರಶತಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿರಾಸ[ಃ]

## III B—

29. ತಸ್ಯಾನುಜೋ ನತನರೇನ್ದ್ರಕಿರೀಟಕೋಟಿ ರತ್ನಾಕ್ಷರದೀಧಿತಿವಿ[ರಾ]ಜಿತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಮ್ಯಾ ಸ್ವಯಂ ವೃತಪತಿ  
ನ್ಮವ ಕಾಮನಾಮಾ ಶಿ
30. ಪ್ಷಪ್ರಿಯೋರಿಗಣದಾರಣಗೀತಕೀರ್ತಿಃ ಲಕ್ಷ್ಮೀಂವಕ್ಷಸ್ಥಲಸ್ಥಾಂಹರತಿಮುರರಿಪೋಮೀರ್ತಿಮಕ್ರಷ್ಣಮೀಷ್ಟೇ ಶು  
ದ್ಧಾರಾಮಸ್ಯ
31. ವೃತ್ತಿಃ ಬುಧಜನಮಹಿತಾಂ ಮಾನವೀಂಸ್ವೀಕರೋತಿ ನಿರ್ವ್ಯಾಚ್ಯೋಲೋಕಧೂರ್ತಃ ಪರಯುವಹಿತರೋ ದೇವ  
ರಾಜೋಪಿ ನಿನ್ದ್ಯಃ ಚಿತ್ರಂಕಿಂ
32. ಚಾತ್ರಚಿತ್ರಂ ಫಲಮಪರಮತಃ ಕಿನ್ಮುಶಿಷ್ಟಪ್ರಿಯತ್ವೇಃ ತಸ್ಯಕೋಂಗುಣಿ ಮಹಾರಾಜಸ್ಯ ಶಿವಮಾರಾಪ
33. ರ ನಾಮಧೇಯಸ್ಯ ಪೌತ್ರಸ್ಯಮವಗತಸಕಲಕಲಾಕಲಾಪ ತತ್ತ್ವಸ್ಯಮವನತಸಮಸ್ತ ಸಾಮನ್ತಮಕು
34. ಟತಟಘಟಿತಬಹಲರತ್ನವಿಲಸದಮರಧನುಃಖಣ್ಡಮಣ್ಣಿತಚರಣನುಮಣ್ಡಲಸ್ಸುರಾಸುರಬೃನ್ದಬೃನ್ದಾರಕ ವ
35. ನ್ಧ್ರಮಾನ ನಾರಾಯಣ ಚರಣನಿಕಿತಭಕ್ತಶ್ಯೂರಪುರುಷ ತುರಗವರವಾರಣಘಟಾಸಂಘಟ್ಟದಾರುಣ ಸಮರಶಿರಸಿದ

## Transliteration

## I PLATE B—

1. svāsti jitaṃ bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrīmaj-  
Jâhnavêya-kulâmalā vyômâvabhâsana-Bhâska-
2. raḥ sva-khâlgāika-prahâra-khaṇḍita-mahâ-silâ-stambha-labdha-bala-parâ-  
kramô dâruṇâri-gaṇa-vidâraṇôpalabdha-vraṇa-vi-
3. bhûshana-vibhûshitah Kâṇvâyana-sagôtrah śrīmat Koṅgaṇivarmma-  
dharmma-mahâdhirâjah tasya putraḥ pitur anvâga-
4. ta-guṇa-yuktô vidyâ-vinaya-vihita- vṛittih samyak-prajâ-pâlana-mâtrâdhi-  
gata-râjya-prayôja-
5. nô vidvat-kavi-kâñchana-nikashôpala-bhûtô Nîtisâstrasya vaktri-prayô-  
ktri-kuśalô Dattaka-sûtra-vṛittê[h]pra-
6. nêtâ śrīman Mâdhava-mahâdhirâjah tat-putraḥ pitri-paitâmahā-guṇa-yuktô-  
nêka-châturddanta-yu-
7. ddhâvâpta-chatur-udadhi-salilâ-svâdita-yaśâ śrīmân(d) Harivarmanā- mahâ-  
dhi-râjah tat-putrô dvija-

## II A—

8. guru-dêvatâ-pûjana-parô Nârâyṇa-charaṇânuddhyâtaḥ śrîmân Viṣṇu-gôpa-mahâdhirâjaḥ tat-putraḥ
9. Tryambaka-charaṇâmbhō-rha-rajah-pavitri-kṛitôttaṃgah sva-bhuja-bala-parâkrama-kraya-kṛita-râjyaḥ kshut-kshâ-
10. mōshṭha-pisitâsana-pritikara-naṣita-dharâsiḥ Kaliyuga-bala-paṅkâvasanna-dharmma-vṛishôddharana-nitya-sannaddhaḥ
11. śrîmân Mâdhava-mahâdhirâjaḥ tat-putraḥ śrîmat Kadamba-kula-gagana-gabhasti-mâlinah śrîmat-Kṛishṇava-
12. rmma-mahâdhirâjasya priya-bhâginēyô vijṛimbhamâṇa-śakti-traya-sampannaḥ sambhramâvanata-samasta-
13. sâmantamaṇḍalô vidyâ-vinayâtisaya-paripûritântarâtmâ niravagrahaḥ pradhâna-śauryyô vidvatsu
14. prathama-śanyaḥ śrîmân Kōṅgaṇamahâdhirâjaḥ Avinîta-nâmâ tat-putraḥ vijṛimbhamâṇa-śakti-trayaḥ

## II B—

15. Andari Alattûr-Pporuḷore Pernnagarâdyanêka-samara-mukha-makha-hutaprahata- śûra-
16. purusha-pasûpahâra-vighasa-vihastîkṛita - Kṛitântâgnimukha - Kirâtârjunîya-pañchadaśa-sargga-ṭikâ-
17. kâraḥ Durvvinîta-nâmadhēyaḥ śrîmân Kōṅgaṇi-Vṛiddharâjaḥ tasya putraḥ durddânta-vimardda-vimṛidita-viśva-
18. mbharâdhipa-mauli-mâlâ-makaranda-puñja-piñjarî-kriyamâṇa-charaṇa-yugala-nalînah śrî-
19. mân Kōṅgaṇi-Vṛiddha-râjô Mushkara-dvitiya-nâmadhēyaḥ tad-âtmajaḥ uditôdita-sakala-digantara-
20. prathita- Sindhurâja-duhitri-jananîkah Śrîvikrama-prathita-nâmadhēyaḥ śrîmân Kōṅgaṇi-mahâ-
21. dhirâjaḥ chaturddaśa-vidyâ-sthânâdhigama-vimala-matiḥ viśêshatô' nava-sêshasya Nîti-sâstrasya

## III A—

22. vaktri-prayôktri-kuśalô ripu-timira-nikara-nirâkaraṇôdaya-Bhâskaraḥ pravaravidaḡdha-mugdha-lalanâ-janai-
23. ka-rati-pañchaḥ tasya putraḥ anêka-samara-sampâta-vijṛimbhita-dviradaradana-kuliśâbhighâta-vraṇa-samrûdha-bhâ-
24. svad-vijaya-lakṣhaṇa-lakshîkṛita-viśâla-vakshasthalah śakti-traya-samantvitaḥ samadhigata-sakala-sâstrâ-
25. rttha-tatvaḥ samârâdhita-tri-varggaḥ niravadya-charitaḥ pratidinam abhivarddhamâṇa-prabhâvaḥ śrîmân Kōṅga-



26. ni-mahâdhirâjah Bhûvikrama-dvitiya-nâmadhêyah apicha nânâ-hêti-  
prahâra-pravighaṭita-bha-  
27. tōrah-kavâtōtthitâ-srigdhârâ-svâda-pramatta-dvipa-śata - charaṇa - kshôda-  
sammarda-bhîmê samgrâmê Pallavê  
28. ndram narapatim ajayad yô Velandâbhidhânê râjâ Śrîvallabhâkhyas  
samara-śata-jayâvâpta-Lakshmî-vilâsa

## III B—

29. tasyânujô nata-narêndra-kirîṭa-kôṭi-ratnârkkâ-dîdhiti-vi[râ]jita-pâdapad-  
mah Lakshmyâ svayaṃ-vṛita-patirhn Navakâma-nâmâ śi-  
30. shṭa-priyô'ri-gaṇa-dâraṇa-gîta-kîrttiḥ Lakshmîṃ vakshasthalasthâm ha-  
rati Muraripôm kîrttim akraśtūm îshṭê śuddhâ Râmasya  
31. vṛittiḥ budha-jana-mahitâm mânaviṃ svîkarôti nirvvâchyô Lōkadhûrttaḥ  
para-yuvati-harô Dêvarâjôpi nindyaḥ chitraṃ kiṃ  
32. châtra chitraṃ phalam aparam ataḥ kinnu śisṭa-priyatvê[h]tasya Komgu-  
ni-mahârâjasya Śivamârâpa-  
33. ra-nâmadhêyasya pautras samavagata-sakala-kalâ-kalâpa-tatvas samava-  
nata-samasta-sâmantâ-maku-  
34. ṭa-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanuḥ-khaṇḍa-maṇḍita-chara-  
ṇa-nakha-maṇḍalas surâ-sura-brînda-brîndâraka-va-  
35. ndyamâna-Nârâyana-charaṇa-nihita-bhktiś ūrapurusha-turaga-vara-vâra-  
ṇa-ghaṭâ-samghaṭṭa-dârūṇa-samara-śirasi da

## I Plate B—

1. स्वस्ति जितम्भगवता गतघनगगनाभेन पद्मनाभेन श्रीमज्जान्हवेय कुलामलव्योमावभासन  
भास्क  
2. रः स्वखाल्गैक प्रहारखण्डितमहाशिलास्तम्भलब्ध बलपराक्रमो दारुणारि गणविदारणोप-  
लब्धव्रणवि  
3. भूषणविभूषितः काण्वायनसगोत्रः श्रीमत्क्रोङ्गणिवर्मधर्ममहाधिराजः तस्य पुत्रः पितु-  
रन्वाग  
4. त गुणयुक्तो विद्याविनयविहितवृत्तिः सम्यक्प्रजापालनमात्राधिगत राज्यप्रयोज  
5. नो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्त्रप्रयोक्त्रकुशलो दत्तकसूत्रवृत्ते [ः] प्र  
6. णेता श्रीमान् माधवमहाधिराजः तत्पुत्रः पितृपैतामहगुणयुक्तो नेकचातुर्दन्तयु  
7. द्धावाप्त चतुरुदधिसलिलास्वादितयशा श्रीमान् द्वरिवर्ममहाधिराजः तत्पुत्रो द्विज

## II A—

8. गुरुदेवतापूजनपरो नारायणचरणानुद्ध्यातः श्रीमान्विष्णुगोपमहाधिराजः तत्पुत्रः  
9. त्र्यम्बकचरणाम्भोर्हरजःपवित्रीकृतोत्तमांगः स्वभुजबलपराक्रमक्रयक्रीतराज्यः श्रुत्क्षा  
10. मोष्ठपिशिताशनप्रीतिकरनाशितधरासिः कलियुगबलपङ्कावसन्नधर्मवृषोद्धरण नित्यसन्नद्धः  
11. श्रीमान् माधवमहाधिराजः तत्पुत्रः श्रीमत्कदम्बकुलगगन गभस्तिमालिनः श्रीमत्कृष्ण व  
12. र्म महाधिराजस्य प्रियभागिनेयो विजृम्भमाण शक्तित्रयसम्पन्नः सम्भ्रमावनत सम्स्त  
13. सामन्तमण्डलो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रहः प्रधानशौर्यो विद्वत्सु  
14. प्रथमशण्यः श्रीमान् क्रोङ्गणमहाधिराजः अविनीतनामा तत्पुत्रः विजृम्भमाणशक्तित्रयः

## II B—

15. अन्दरि अलत्तू प्पोरुळोरे पेन्नगरायनेकसमरमुखमखहुत प्रहतशूर
16. पुरुषपशूपहार विघसविहस्तीकृतकृतान्ताग्निमुख किरातार्जुनीय पञ्चदशसर्गटीका
17. कारः दुर्विनीतनामधेयः श्रीमान् कोङ्गणिवृद्धराजः तस्य पुत्रः दुर्दान्तविमर्दविमृदिताविश्व
18. म्भराधिप मौलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगलनलिनः श्री
19. मान्कोङ्गणिवृद्धराजो मुष्कर द्वितीय नामधेयः तदात्मजः उदितोदितसकलदिगन्तर
20. प्रथित सिन्धुराजदुहितृजननीकः श्रीविक्रमप्रथितनामधेयः श्रीमान् कोङ्गणिमहा
21. धिराजः चतुर्दशविद्यास्थानाधिगमविमलमतिः विशेषतो नवशेषस्य नीतिशास्त्रस्य

## III A—

22. वक्र प्रयोक्तृ कुशलो रिपुतिमिरनिकरनिराकारणोदयभास्करः प्रवरविदग्धमुग्धललनाजनै
23. करति पञ्चः तस्य पुत्रः अनेकसमरसम्पातविजृम्भितद्विरदरदनकुलिशाभिघातव्रणसंरुढभा
24. स्वद्विजयलक्षणलक्ष्मीकृतविशालवक्षस्थलः शक्तित्रयसमन्वितः समधिगतसकलशास्त्रा
25. र्थ तत्वः समाराधितत्रिवर्गः निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमान् कोङ्ग
26. णिमहाधिराजः भूविक्रमद्वितीय नामधेयः अपि च नानाहेतिप्रहारप्रविघटित भ
27. टोरः कवाटोत्थितासृग्धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द भीमे संग्रामे पल्लवे
28. न्द्रन्नरपतिमजयद्यो वेळन्दाभिधाने राजा श्रीवल्लभाख्यस्समरशतजया वाप्तलक्ष्मीविलास

## III B—

29. तस्यानुजो नत नरेन्द्रकिरीटकोटिरत्नाङ्कदीधिति वि [रा] जितपादपद्मः लक्ष्म्या स्वयंवृत  
पतिर्नैवकाम नामा शि
30. ष्टप्रियोरिगणदारणगीतकीर्त्तिः लक्ष्मीं वक्षस्थलस्थां हरति मुररिपोम्कीर्त्तिमक्रपुमीष्टे शुद्धा-  
रामस्य
31. वृत्तिः बुधजनमहितां मानवीं स्वीकरोति निर्वाच्यो लोकधूर्तः परयुवतिहरो देवराजोपि  
निन्द्यः चित्रं किं
32. चात्रचित्रं फलप्रपरमतः किन्नुशिष्टप्रियत्वेः तस्य कौण्डिणिमहाराजस्य शिवमाराप
33. रनामधेयस्य पौत्रः स्समवगतसकलकलाकलापतत्वस्समवनतसमस्तसामन्तमकु
34. ट तट घटितबहलरत्नविलसदमरधनुः खण्डमण्डितचरणनखमण्डलस्सुरासुरबृन्दबृन्दारकव
35. न्द्यमान नारायणचरणनिहितभक्ति शूरपुरुषतुरगवरवारणघटासंघट्टदारुणसमरशिरसिद

## Note.

This Ganga record, while describing the achievements of Śrīpurusha, does not register any grant nor can we make out to which king of the Ganga dynasty it relates. Hence its date, too cannot be determined. It must be, however, later than the period of the Ganga King Śrīpurusha (C 788 A.D. according to Joveau Dubrueil).

The epithets given in praise of the Ganga kings and their genealogy up to Śrīpurusha resemble mostly those given in the Maṇṇe plates of Yuvarāja Mārasinha, son of Śivamāra Saigotta, up to line 29, and hence the translation of that record up to line 29 may be taken as that of the present record with certain additions and omissions. (See E. C. IX, Nelamangala 60.)



The epithets found in the present record and not found in the Maṇṇe plates may be stated here. These are met with mostly in other Ganga Plates.

**Line 10.**

‘kshut-kshâmôshṭhapiṣitâśana-pritikara-niṣita-dhârâsêh.’

The meaning of this epithet in praise of Mâdhava, son of Viṣṇugôpa is: Possessed of a sharp sword ever pleasing the flesh-eating demons emaciated with hunger (*see* Nallâla grant of Durvinîta, p. 69, M. A. R. 1924).

**Line 12.**

‘sambhramâvanata-samasta-sâmanṭa-maṇḍalah.’

This epithet is in praise of Avinîta. It may be translated as: Before whom all the feudatory kings bow with eagerness.

**Line 15.**

The name Poruḷare, a place of battle in which Durvinîta is said to have been victorious, seems to be given in our plates as Poruḷore.

**Line 17.**

The epithet ‘śrîmân Kongaṇi-vṛiddha-râjah’ given in our plates for Durvinîta is omitted in the Maṇṇe plates.

**Line 19.**

The same epithet ‘Kongaṇivṛiddharâjah’ is given in our plates for Mushkara and omitted in the Maṇṇe plates.

**Lines 19—20.**

The epithet ‘uditôdita-sakala-digantara-prathita-Sindhurâja-duhitṛi-jananîkah’ in our plates for Śrîvikrama is omitted in the Maṇṇe plates. It means: Having as mother the daughter of Sindhurâja who had great fame in all the quarters.

**Line 20.**

The epithet ‘śrîmân Kongaṇi-mahâdhirâjah’ in praise of Śrîvikrama in our plates is omitted in the Maṇṇe plates.

**Line 22.**

The epithet ‘pravara-vidagdha-mugdha-lalanâ-janaika-rati-panchah’ in praise of Śrîvikrama in our plates is omitted in the Maṇṇe plates. The epithet means: A cupid in sporting with accomplished and gentle women.

**Line 24.**

The epithet ‘śakti-traya-samanvitah’ in praise of Bhûvikrama is also not found in the Maṇṇe plates. It means: Possessed of three śaktis (constituents of royal power).

**Line 25.**

The epithet ‘śrîmân Kongaṇi-mahâdhirâjah’ for Bhûvikrama is also omitted in the Maṇṇe plates.

**Line 28.**

The form Veḷanda is given for Viḷanda, a place of battle.

**Lines 30—32.**

The verse ‘Lakshmîṃ vaksha-sthalasthâṃ harati Muraripôḥ kîrtim âkrashtum îshṭe śuddhâṃ Râmasya vṛittim budha-jana-mahitâṃ Mânavaṃ svîkarôti nirvâchyô lôkadhûrttaḥ para-yuvati-harô Dêvarâjôpi nindyah chitram kim châtṛa chitram phalam aparam atah kinnu śisṭapriyatvé.’ This stanza is not found in the Maṇṇe but found elsewhere and translated thus: Established at the breast of Lakshmî he takes away the fame of Muraripu (Vishṇu), desires the pure character of Râma, assents to the doctrine of Manu revered by the wise; inexpressible terror to the world, as a seducer of others’ young wives he is a blameless Dêvarâja (Indra); how wonderful! and what greater wonder then can be the fruit of the affection of the good? (E. C. XII, Tumkur 23, Hebbur Plates: translation by Rice, p. 7.)

**Line 33.**

The epithet applied to Śrîpurusha, grandson of Śivamâra, as ‘samavagata-sakala-kalâ-kalâpatatvah’ in the present plates is not found in the Maṇṇe plates. It means: Who understands the truth of the multitude of all the *kalâs* (branches of learning).

**Line 34.**

The epithet ‘surâsura-brînda-brîndâraka-vandyaṃâna’ is omitted in the Maṇṇe plates. It may be translated as: One who receives obeisance from the assemblage of suras, asuras and brîndârakas. It is an epithet in praise of the god Nârâyana.

No further details are given in the record. Hence it is not translated fully. The characters are clear and orthography has few errors. The record appears to be a genuine set of *Ganga plates* of the 9th century A.D. from its paleography and contents. But it is incomplete as the record does not go beyond line 35 in the third plate. Apparently there were other plates in the record which have been lost.

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LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED  
ACCORDING TO DYNASTIES AND DATES.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page in the Report	Inscription number in the Report	Date	Ruler
			CHALUKYAS.
121	23	No date ....	Vikramādityarasa (Vikramāditya II)
129	30	16th regnal year: Ś 592 Vaiśākha Purnami (670 A.D.)	Vikramāditya (II) ....
137	31	.....	Vikramāditya (VI) Tribhuvanamalla.
			GANGAS.
117	22	No date ....	Konguṇi A r a s a r (Śrī-purusha ?)
121	23	No date ....	Konguṇi A r a s a r (Śrī-purusha)
196	69	.....	.....
			KADAMBA CHIEFS.
143	36	No Date, C 1034 A.D. ....	Nītimahārāja ....
145	37	Chāl. Vikrama 21 Dhātu Kārtika Nandīśvaradashtami—27th Oct. 1096 A.D. (Nandīśvaradashtami occurs on Ashādha śu 8, Kār. śu 8 and Phāl. śu 8 each year.)	Eṇeyanga ....



## ARRANGED ACCORDING TO DYNASTIES AND DATES

## Contents and Remarks

Records the death of a warrior named Dāsiamman, servant of Konguṇi-Arasar (Ganga King Śrīpurusha) during the capture of Kanchi by the forces of Vikramādityarasa (Vikramāditya II).

A copper plate record: gives the usual genealogy of the Western Chālukya Kings from Pulakēśi to Vikramāditya (I) and records the grant of some lands to certain Brahmans named Bālunka, Kōnanka, etc., by the King encamped at Malliyūr to the west of Kānchīpura. The grant is said to have been made by the King at the instance of the Ganga prince Mādhava and his queen who was a daughter of Raṇarāgavarmma, elder brother of Vikramāditya. The grant is said to have been issued by the mahā-sandhi-vigrahika Jayatsēna. The name of the engraver is Bhāgyabala.

Fragmentary grant.

A vīragal inscription records the fight at Bāgivūr in which Katti-Arasar, a subordinate of Konguṇi Arasa? takes part. A warrior named Bhānudāsa, servant of Konguṇi-Arasa (Śrīpurusha) is said to have fought and died in the battle.

[See under Chalukyas.]

Incomplete copper plate record. It gives the usual genealogy of the Western Ganga Kings up to Śrīpurusha and then stops.

Viragal record: Mentions the heroism of Mācha of the village Kōgōḍ whose inhabitants allied themselves with those of Tagarenād district during the invasion by Baṇḍara Dumma Kāṭayya in the war of Nītimahārāja.

Records the construction of a Jaina basadi by Asavabbarasi, queen of Eṇeyanga. Eṇeyanga's genealogy is given as follows: In the Kadambāmnāya (Kadamba family) was born Jayavarma, king of Paṭṭalige; his descendant was Raṇaki; Raṇaki's son was Hṛiduva; his son Būta; his son Chinṇa; Chinṇa's son by his wife Śuggiyabbarasi was Eṇeyanga who gave shelter to Ālvas (Ālvara) against the attack by Nṛiparatna. He defeated the troops of Chōlika and protected Jakkaladēva. His son by the queen Yēchāmbikā was Chinṇa and his son Eṇega or Eṇeyanga. His queen Asavabbarasi built a basadi and a woman named Māchave-ganti, disciple of the Jaina-guru Ravichandra of Dēsigagaṇa, made a grant of land for the same.

## List of Inscriptions published in the Report

Page in the Report	Inscription number in the Report	Date	Ruler
			NOLAMBAS.
176	48	No Date, C 11th century ....	Rakkasa Noḷamba Pāḷiga
			HOYSALAS.
193	66	No Date, C 1130 A.D. ....	[Vishṇuvardhana] ....
171	43	Ś 1111 Kilaka Amāvāse, Sūrya- grahana, Śukravāra, 24th August 1188 ?	Ballāḷa II ....
173	44	Pramādīcha Pushya śu 3 Sōmavāra, 27th December 1193.	Do ....
141	35	Ś 199 Krōdhana Vais śu 7—27th April 1205 ?	.... ....
174	45	No Date ....	[Ballāḷa II] ? ....
126	26	Ś 1151, Virōdhi Chai. ba 30, Sōma- vāra, Sankramaṇa Vyatīpāta--26th March 1229 A.D. Monday, Mēsha samkramaṇa on the previous day.	Narasimha II ....
175	46	Śubhakṛit, 1242, A.D. ....	Sōvidēva ....
175	47	Do ....	Do ....
195	68	Ś 1170 Saumya 1249 A.D. ....	Sōmēśvara ....
179	52	Bahudhānya Bhādrapada ba 10 Sō— 12th Śept. 1278 A.D. ? ....	Narasimha III ....
107	8	No Date ....	[Narasimha III] ....
179	53	Śubhakṛit, Phāl śu 14 Ādivāra—3rd March 1303 A.D. ?	Ballāḷa III ....



arranged according to Dynasties and Dates—*contd.*

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### Contents and Remarks

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Vīragal : Records the death of a warrior in the completion of a vow to die for his master, the King.

Records the construction of a basadi (Śāntīśvara basti at Kambadahalli) by the architect Drōhagharattāchāri under orders of Boppadēva son of Gangarāja.

Records the grant of some land, etc., for the god Gangēśvara at Hemmanahalli by Heggade Mahādēva, under orders of Mokhari Lakkayya, father of the queen Bammala-mahādēvi.

Incomplete record : Mentions the queen Bammala-mahādēvi.

A vīragal record. The eleven nāḍs are said to have made a grant to a warrior named Lakkaya who seized the cattle of the village Aravalli on their behalf. The names of Kumāra Lakshmīdhara-daṇḍanāyaka and of Vīraballāla ruling at Hallavūr are mentioned as the General and King under whose authority the nāḍs functioned.

An incomplete vīragal record. Some land in Kaṇṇattahalli is stated to have been granted to a warrior Kesavayadēva by certain gaḍas who had encamped (guḍi-biṭṭiddalli) in Marivase-sīme. No date is given. The king is not named.

Records some grant to the temple of Kalidēva at Lōkiyakere by a customs officer Gōparasa, who was a subordinate of the mahāpradhāna Polālṭvadaṇṇāyaka. The grant was to be supervised by the mummuri-daṇḍangal (merchants) of the village.

Records the setting up of a pillar (in front of the Śankarēśvara temple at Hemmanahalli) by a gaḍa.

Similar record relating to the same temple.

Records the gift of some land in the villages Vammipalli and Kudēru to some person by Kommeyar of Kudēru (Kuduyēru).

Records the construction of a temple by a goldsmith of the village Ālugōḍ named Kētāchāri Bōgāchāri.

Records the gift of some land to the Brahmans of the brahmapuri named Perumālepura set up by mahāpradhāna Perumāledēva-daṇṇāyaka at Bemattanūr (Chitaldrug).

Records the grant of taxes on oil-mills at Kuṛibūru for the perpetual lamp in the Heggēśvara temple at the place, the grant being made by Heggade Tikkayya under the orders of the mahāpradhāna-sarvādhikāri sēnādhipatihiriya-daṇḍanāyaka Lakumayya. No Śaka year is given, but only cyclic year Śubhakrit is named.

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## List of Inscriptions published in the Report

Page in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR KINGS.
152	39	Vijaya, Kārtika śu 1 Budhavāra— 25th October 1413 A.D.	Dēvarāya <del>II</del> ....
155	41	Ś 1356 Ānanda, Māgha ba 5 Hasta nakshatra, Sunday—9th January 1435 A.D. Irregular.	Do <i>Devanagari - II</i> ....
111	15	Rākshasa, Phāl ba 12—14th March 1436 A. D.	Do ....
183	57	Ś 1449 Sarvajit Jyēsh. ba 12—26th May 1527 A.D.	Krishṇarāya ....
112	16	Kali 4628 Śālivāhana Ś 1449 Sarvva- jit Āshā ba 10 Ādityavāra—23rd June 1527 A.D., Sunday.	Do ....
			DUMMI CHIEF.
108	9	Ś 1386 Pārthiva Bhādra ba 10, Bhānu- vāra, Pushya-nakshatra—15th Sep- tember 1465 A.D.	Mahānāyakāchārya Dummi Virappanāyaka.
			UMMATTUR CHIEF.
183	57	Ś 1449, Sarvajit Jyēsh ba 12 ....	Nanjappodeyar ...
			HARATI CHIEFS.
187	62	Ś 1602, Raudri Bhādra ba 10—7th September 1680.	Rāyapparāja, son of Kṛi- shṇapparāja, and grand- son of Saraja Rangappa- rāja.
115	20	Hēmaḷambi C. 1657 A.D. ....	Timmaṇṇanāyaka ....



arranged according to Dynasties and Dates—*contd.*

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Contents and Remarks

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Registers the gift of a village Bekkinahalli in Godumalenād by Teppada Yīśvara-dēva's grandson Mādaṇṇa to the Vīraśaiva guru Māligeya Mallināthadēva as maṭha-mānya-dharma in the name of the donor's mother, Gaurādēvi.

Records the performance of *samprokshana* (purifying ceremony) to the utsava vigrahas of the gods Prasanna Kēśava, etc., at Nuggihalli *alias* Vijaya Sōmanāthapura by local officer (adhikāri) Chikka Bhīmaṇṇa, son of Jālada Bhīmissetti prabhu of Yelahankanād and palace officer while Kaṭṭigeya Guṇḍappa Nāyaka was governing Nuggiyahalli-nād.

Merely gives the name of the King. Incomplete.

Records the gift of the village Toṭṭavāḍi to Honnakāḷasadēva of Kāśyapagōtra by Nanjappodeyar, Chief of Ummattūr.

An instance of a *nambugeya sāsana* (charter of guarantee) granted by Rāmaṇṇa Nāyaka, agent for Chinṇappa-Nāyaka to the eighteen gauḍu-praje of the village Dummi promising that he would not levy unjust dues or taxes on the villages.

Records the construction of the central hall (rangamaṇṭapa) of the temple of the Tiruvengala-nātha (now called Ranganātha) at Hoṛakeri by mahānāyakāchārya Dummi Virapanāyaka. No overlord is named.

*See under Vijayanagar.*

Copper plate grant: records the gift of the village Āpinahalli in Baḍuvananalli-sthala in Sante Doḍḍēri Hobali in Sirehadasīme (Śīrya) by the mahārāja Harati Sammēta Rāyapparaṇṇa to the Jaina guru Lakshmīsēna-bhaṭṭāraka at the time of the consecration of the god Jinēśvarasvāmi in the basti at Ratnagiri which is said to have been renovated by the Jaina guru. The record ends with the word Śrī Rāmā, which may stand for the signature of the chief.

Records the grant of some land as *umbali* to a barber named Tammaya by mahānāyakāchārya Haratiya Timmaṇṇanāyaka Ayanavaru in the cyclic year Hēmaḷambi. No Śaka year is given.

## List of Inscriptions published in the Report

Page in the Report	Inscription number in the Report	Date	Ruler
			MYSORE KINGS.
185	58	Ś 1543 Durmati Āshā ba 5—June 28, 1621	Chāmarāja Voḍeyar ....
156	42	Ś 1747 Pārthiva Kār. śu 15 Friday—25th November 1825.	Kṛishṇarāja Voḍeyar
		MISCELLANEOUS DATED	
192	65	Ś 897 Yuva Āshā śu 10 Monday Śvātinakshatra—21st June 975, Monday (previous day Svāti).	....
140	34	Ś 949 Vais ba 13 Śanivāra Aśvini nakshatra—6th May 1027.	....
105	4	No Date—C. 1355	....
177	49	Ś 1342 ? Jaya Mār ba Uttarāyaṇa Samkrānti—C. 1414.	....
104	1	Ś 1385 Śōbhakṛit Kār śu 15—27th October 1463 ?	....

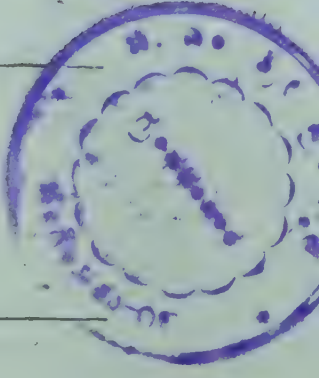


arranged according to Dynasties and Dates —*concl'd.*

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Contents and Remarks

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Registers the grant of the village Toṭṭavāḍi by the king to the virakta-maṭha (Lingāyat Matt) of the village Mādāpaṭṇa.

A sannad : registers the gift of certain villages Binakanahalli, Mēgaḍahalli and Nāgalagere in Sōsale taluk by the king to the guru Śaṭakōpa Śrīranganāthasvāmi of Ahōbala maṭha for the daily services of the god Lakshmīnrisimha of the matt and for the feeding of the Brahmans in the matt, etc.

A Jaina samādhi record : states that a nun named Amṛitabbe-kantiyar died by samādhi and that her son named Padmanandi-bhaṭṭāraka built a pillar (nisidiya-kamba) in her memory.

Records that one Ayyāla-Māyati Katayira with the titles Bhadrāvatāra, Kaliyuga-Madana, etc., obtained the office of pergaḍe (Arumaravattīli chāyila perggaliṭaṇa) of Satapala.

Records the construction of the temple of Sampige Siddēśvara (at Chitaldrug) by Hariyaṇṇa son of Hiriya Siddaṇṇa. His brother Sōvaṇṇa is stated to have built the tower in front of the temple. From other inscriptions it is known that Sōvaṇṇa built the above tower in about 1355 A. D. in the reign of Bukka I. No date however is given in the record itself.

Records the gift of a stone oil-mill and a land by a daṇṇāyaka (name worn out) son of Mahālinga Daṇṇāyaka for a perpetual lamp in the temple at Kumārabīḍu. Date irregular.

Jaina record of nistige recording the death of a person named Gummiseṭṭi. Date irregular.

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APPENDIX A.—*concl'd.*

Serial No.	Size	Description	View	Village	District
97	6½" × 4¾" ...	Janardana temple ...	Stone image ...	Anekere ...	Hassan
98—99	12" × 10" ...	Narasimha temple ...	Inscription stone ...	Grama ...	Do
100	8½" × 6½" ...	Do ...	Do ...	Do ...	Do
101	12" × 10" ...	Vindhyagiri hill ...	Gomatesvara ...	Sravanabelgola.	Do
102	8½" × 6½" ...	Do ...	Do ...	Do ...	Do
103	6½" × 4¾" ...	Do ...	Do ...	Do ...	Do
104	Do ...	Do ...	Figure of Chamundaraya	Do ...	Do
105	8½" × 6½" ...	Do ...	Ceiling in front of Gomata	Do ...	Do
106	Do ...	Do ...	Bandari basti doorway	Do ...	Do
107	6½" × 4¾" ...	Isvara temple ...	Front view ...	Aghalaya ...	Mandya
108	Do ...	Do ...	Interior view ...	Do ...	Do
109	Do ...	Do ...	Jain figures ...	Do ...	Do
110	8½" × 6½" ...	Harihariesvara temple	Harihara ...	Malagur ...	Do
111	12" × 10" ...	Mahalingesvara temple	Sukhanasi ceiling ...	Santebachahalli.	Do
112	8½" × 6½" ...	Do ...	Doorway ...	Do ...	Do
113	Do ...	Chennakesava Temple	Pillar ...	Nagalapura	Tumkur
114—115	12" × 10" ...	Jain basti ...	Back view ...	Kambadahalli	Mandya
116	8½" × 6½" ...	Do ...	View from north ...	Do ...	Do
117—120	Do ...	Do ...	Towers ...	Do ...	Do
121	6½" × 4¾" ...	Do ...	Jaina figure ...	Do ...	Do
122	Do ...	Do ...	Female figure ...	Do ...	Do
123	12" × 10" ...	Santinatha basti ...	Ceiling ...	Do ...	Do
124	8½" × 6½" ...	Do ...	Female figure ...	Do ...	Do
125	Do ...	Do ...	Male figure with chauri bearers.	Do ...	Do
126—135	Do ...	Do ...	Mythological friezes ...	Do ...	Do
136—137	6½" × 4¾" ...	Do ...	Dvarapalas ...	Do ...	Do

## APPENDIX B.

List of Drawings prepared during the year 1939-40.

1. Sketch Map of Sravana Belagola.
2. Sketch Map of Chandragiri.
3. Narasimha Temple, Tonnur — Ground Plan.
4. Madhavaraya Temple, Bellur — Do
5. Channakesava Temple, Nagalapura— Do
6. Panchakuta Basti, Kambadahalli— Do



## APPENDIX C.

List of books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the year 1938-39.

Sl. No.	Title of the book	Remarks
1	Annual Report on South Indian Epigraphy for the year ending 31st March 1935.	Received from the Manager of Publications, Delhi.
2	Archiv Orientalni, Vol. X, Nos. 1-2, June 1938 ...	Received in exchange from Orientalni Ustav-Praha III, Vlasska 19, Czechoslovakia.
3	Texts in Chinbook Jargon by Melville Jacobs ...	Received from the Librarian, University of Washington Library, Seattle, U.S.A.
4	Indian Art and Letters, Vol. XII, No. 1, 1938 ...	Received from the Indian Society, London.
5	Memoirs of the Archæological Survey of India, No. 54, The Budhist Antiquities of Nagarjunakonda, Madras Presidency.	Received from the Manager of Publications, Delhi.
6	Modern Mysore, by A. Padmanabha Iyer ...	Received from the Registrar, University of Mysore, Mysore.
7	Epigraphia Indica, Vol. XXIII, Part VI, April 1936	Do the Manager of publications, Delhi.
8	The Advaitasiddhi with the Gurucandrika, Vol. I	Do the Curator, Government Oriental Library, Mysore.
9	The Mysore University Calendar for 1937-38, Vol. II	Do the Registrar, University of Mysore, Mysore.
10	Indian Coins acquired by the British Museum, London, by J. Allan.	Do the Secretary, British Museum, London.
11	Annual Report on the Archæological Survey of Ceylon for 1937.	Do the Archæological Commissioner, Ceylon.
12	Memoirs of the Archæological Survey of India, No. 57, The Numeral Signs of the Mohenjo-daro Script by Allan S. C. Ross.	Do the Manager of Publications, Delhi.
13	Achievements of Indian Raj, by R. S. Thayur ...	Do the Registrar, University of Mysore, Mysore.
14	Footfalls from Palaces, by Charles Bernard ...	Do do
15	Mediæval Jainism, by B. A. Saletore ...	Do the Author.
16	Archæological Survey of India, Annual Report 1935-36 by J. F. Blakiston, C.I.E.	Do the Manager of publications, Delhi.
17	A Guide to Talkad ...	Do the Superintendent, Government Printing, Bangalore.
18	Yajurvedam by Ashrir M. R. Jambunathan (Tamil)	Presented by the Author.
19	Question Papers of the University of Mysore, 1938	Received from the Registrar, University of Mysore, Mysore.
20	The Economic Charts of the Mysore State and its districts (1936-37), by G. L. Swamy.	Do the Chief Secretary to Government, Bangalore.
21	Founders of Vijayanagar, by S. Srikantaya ...	Purchased.
22	Epigraphia Indica, Vol. XXIII, Part VII, July 36	Received from the Manager of Publications, Delhi.
23	Do Vol. XXIV, Part I, January 37	Do do
24	Tarka Tandavam of Sri Vyasatirtha, Vol. III ...	Do the Curator, Government Oriental Library, Mysore.

APPENDIX C.—*contd.*

Sl. No.	Title of the book	Remarks
25	A descriptive catalogue of the Sanskrit manuscripts in the Government Oriental Library, Vol. I-Vedas	Received from the Curator, Government Oriental Library, Mysore.
26	His Excellency the Viceroy's Visit to Mysore, January 1939.	Do the Chief Secretary to Government, Bangalore.
27-39	"India" from 1921-22 to 1933-34 (13 volumes) ...	Do the Registrar, University of Mysore, Mysore.
40	A Guide to and a Directory of Hassan—a Souvenir-1939.	Do the Secretary, Hassan Cattle Show Souvenir Advisory Committee, Hassan.
41	Epigraphia Indica, Vol. XXIV, Part II, April 1937	Do the Manager of Publications, Delhi.
42	Memoirs of the Archaeological Survey of India, No. 58, Rajagriha in ancient literature.	Do do
43	Repertoire D' Art Et D' Archæologie Année 1936	Do the Superintendent, Government Printing and Stationery, Bombay.
44	Annual Report of the Archæological Department of His Exalted Highness the Nizam's Dominions for 1934-35.	Do the Director of Archæology, Hyderabad.
45	Do for 1935-36.	Do do
46	An Island community ...	Do the Librarian, University of Washington Library, Seattle, U. S. A.
47	Inter-racial Marriage in Hawaii ...	Do do
48	The Philippines, a nation in the making ...	Do do
49	Founders of Vijayanagar ...	Do the Registrar, University of Mysore, Mysore.
50	Proceedings of the Prehistoric Society for 1938 (July-December).	Do the Secretary, Prehistoric Society, London.
51	Do do (January-July)	Do do
52	New Asia, an organ of oriental culture and thought—April 1939.	Do The Registrar, University of Mysore, Mysore.
53	The Journal of the Benares Hindu University, Vol. III, Nos. 1 and 2.	Received from the Editor, Journal of the Benares Hindu University, Benares.
54	Mysore University Calendar for 1938-39, Vol. I ...	Received from the Registrar, University of Mysore, Mysore.
55	Do Vol. II ...	Do do
56	The New Indian Antiquary, Vol. II, No. 1, April 1939.	The Editor, New Indian Antiquary, Poona.
57	A Guide to the Buildings and Gardens, Delhi Fort	The Manager of Publications, Delhi.
58	The Adyar Library Bulletin, Vol. III, Part 28, May 1939.	The Editor, Adyar Library Bulletin, Adyar.
59	Epigraphia India, Vol. XXIV, Part III, July 1937	The Manager of Publications, Delhi.
60	The Mysore Muzrai Manual ...	The Muzrai Commissioner in Mysore, Bangalore.
61	The Manual of Sri Saumyakesava temple, Velapuri	Do do
62	Do of Sri Chamarajesvara temple, Chamarajanagar.	Do do
63	Do of Sri Kalasesvarasvami temple, Kalasa.	Do do
64	Do of Sri Ranganathasvami temple, Seringapatam.	Do do
65	Do of Sri Srikanthesvarasvami temple, Nanjangud.	Do do



APPENDIX C.—*concl'd.*

Sl. No.	Title of the book	Remarks
66	The Manual of Sri Narayanasvami temple, Melkote.	The Muzrai Commissioner in Mysore, Bangalore.
67	Co-operation as a constructive force.	The Registrar, University of Mysore, Mysore.
68	Indic Manuscripts and Paintings.	Do do
69	Andhra Sahitya Parishat Patrika, 1939, April-May.	The Editor, Andhra Sahitya Parishat Patrika, Rajahmundry.
70	Memoirs of Archæological Survey of India. No. 55.	The Manager of Publications, Delhi.
71	Epigraphia Indica, Vol. XXIV, Part IV, October 1937.	Do do
72	The New Indian Antiquary, Vol. II, No. 3, June, 39.	The Editor, New Indian Antiquary, Poona.
73	Sardesai Commemoration Volume, Editor: S. K. Tikekar.	Purchased.
74	Mediæval Indian Sculpture in the British Museum by Ramaprasad Chanda.	Do
75	Chinese Buddhism by Rev. Joseph Edkins, PH.D. ...	Do
76	India under the British Crown by B. D. Basu ...	Do
77	Rise of the Christian Power in India by B. D. Basu	Do

## APPENDIX D.

Expenditure on the Archæological Department, Mysore, during the year 1938-39.

					Rs.	a.	p.
I. Salaries :—							
	Director's Allowance (Rs. 50 per month)	...	...	...	600	0	0
	Assistant to the Director (Rs. 300-25-350)	...	...	...	3,958	5	0
	Architectural Assistant (Rs. 200-20-300-half)	...	...	...	1,800	0	0
	Establishment	...	...	...	6,055	12	0
	Watchman for excavation area (allowance)	...	...	...	65	0	0
					12,479	1	0
II. Travelling Allowance					932	0	0
III. Office Expenses:—							
	(1) Contingencies	...	...	...	598	14	3
	(2) Museum	...	...	...	32	12	0
	(3) Printing charges	...	...	...	1,208	7	0
	(4) Clothing to menials	...	...	...	48	6	0
	(5) Furniture	...	...	...	83	0	0
	(6) Photographs for sale	...	...	...	199	13	0
IV. Library					5	4	0
Total of I, II, III and IV					15,587	9	3
Add—Receipts remitted to the Treasury—							
(Being the sale proceeds of publications and photographs)					360	7	0
Grand Total					15,948	0	3





# ANNUAL REPORT FOR 1939.

## ERRATA.

Page	2	line	29	<i>read</i>	Vijayanagar	<i>for</i>	Hoysala
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„	32	„	1	„	ceiling	„	eeiling
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„	56	„	27	}	Gaṅga	„	Gariga
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„	„	„	28				
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„	109	„	10	<i>read after</i> Bhādrapada, in the cyclic year Pārthiva			
„	150	„	last line	<i>read</i> the old Kannada <i>for</i> the Kannada			
„	152	„	28	<i>delete</i> Taluk <i>after</i> Yasaluru			
„	158	„	8	<i>read</i>	ಮೇಗಡಹಳಿ	<i>for</i>	ಮೇಗನಹಳಿ
„	„	„	25				
„	170	„	24	„	Kempananjamāmbā	„	Kempanajamamba
„	196	„	9	„	ವಿಕ್ರಯವಾಗಿ ಕೊಟ್ಟು	„	ಹಾಜರಾದಿದ
„	208	„	3	„	Dēvarāya I	„	Dēvarāya II





## INDEX

## A

	PAGE		PAGE
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